

The Chinese Recorder and Missionary Journal.

VOL. XXXVII.

OCTOBER, 1906.

NO. 10.

Registered at the Chinese Imperial Post Office as a newspaper.

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Published by

The American Presbyterian Mission Press

18 Peking Road, Shanghai, China.

Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany
and employed by the Insane, Inebriate and Govt. Hospitals
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, *February, 25th, 1885.*

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 'o 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by *rectal enema*, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

New York.

I prescribe
VALENTINE'S
MEAT-JUICE daily,
and like it better
than any prepara-
tion of the sort I
have ever used.—J.
MARION SIMS, M.D.

GEORGE H. EL-
LIOTT, M.R.C.S.,
in the *British Med-
ical Journal*, De-
cember 15th, 1883,
"I would advise
every country prac-
titioner to always
carry in obstetric
cases a bottle of
VALENTINE'S MEAT-
JUICE."

Washington, D.C.

I have used large-
ly VALENTINE'S
MEAT-JUICE and
consider it the best



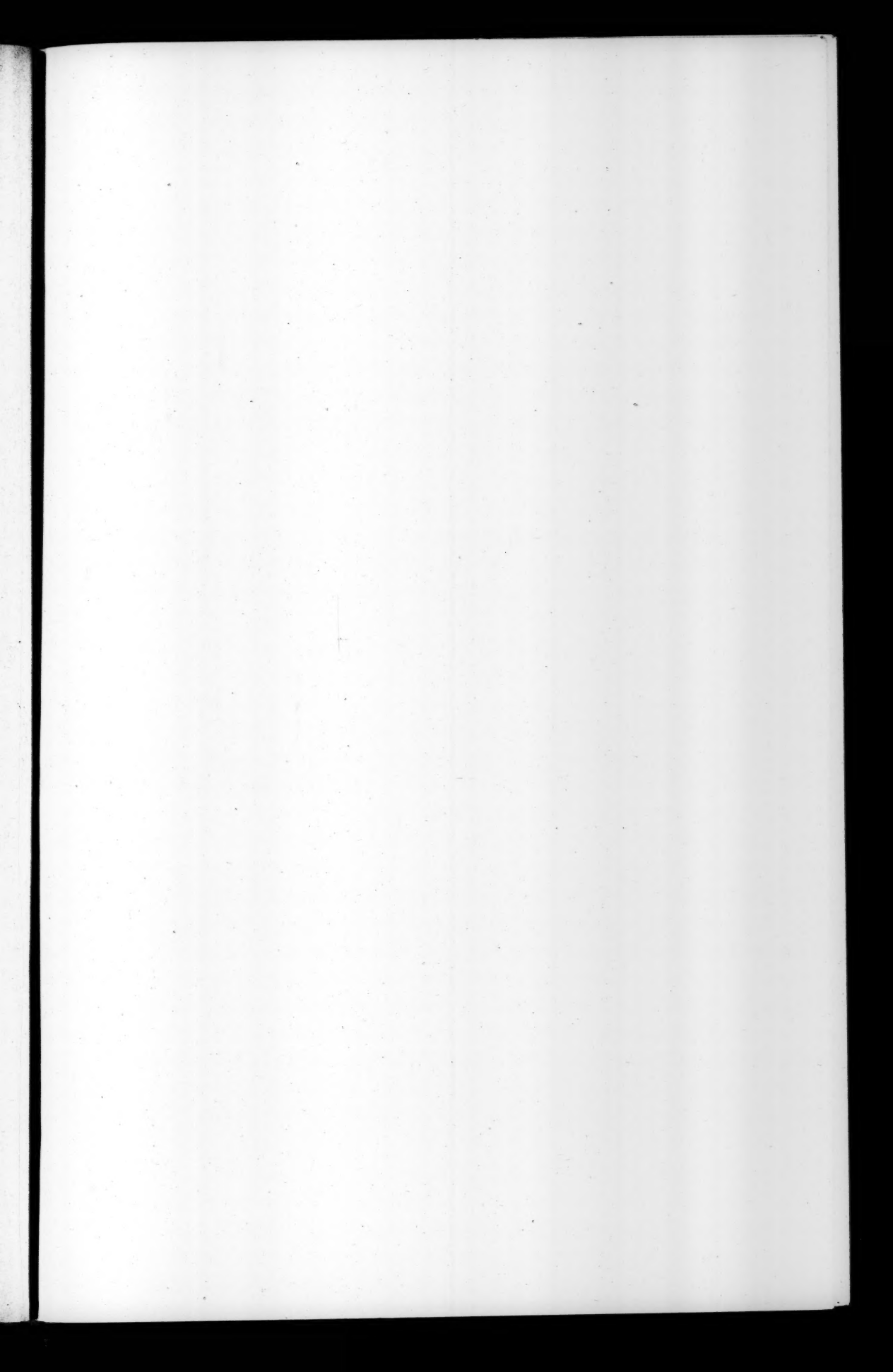
of these(meat)prep-
arations. It was
used by the late
lamented President
Garfield, during his
long illness and he
derived great bene-
fit from its use.—
ROBERT REYBURN,
M.D.

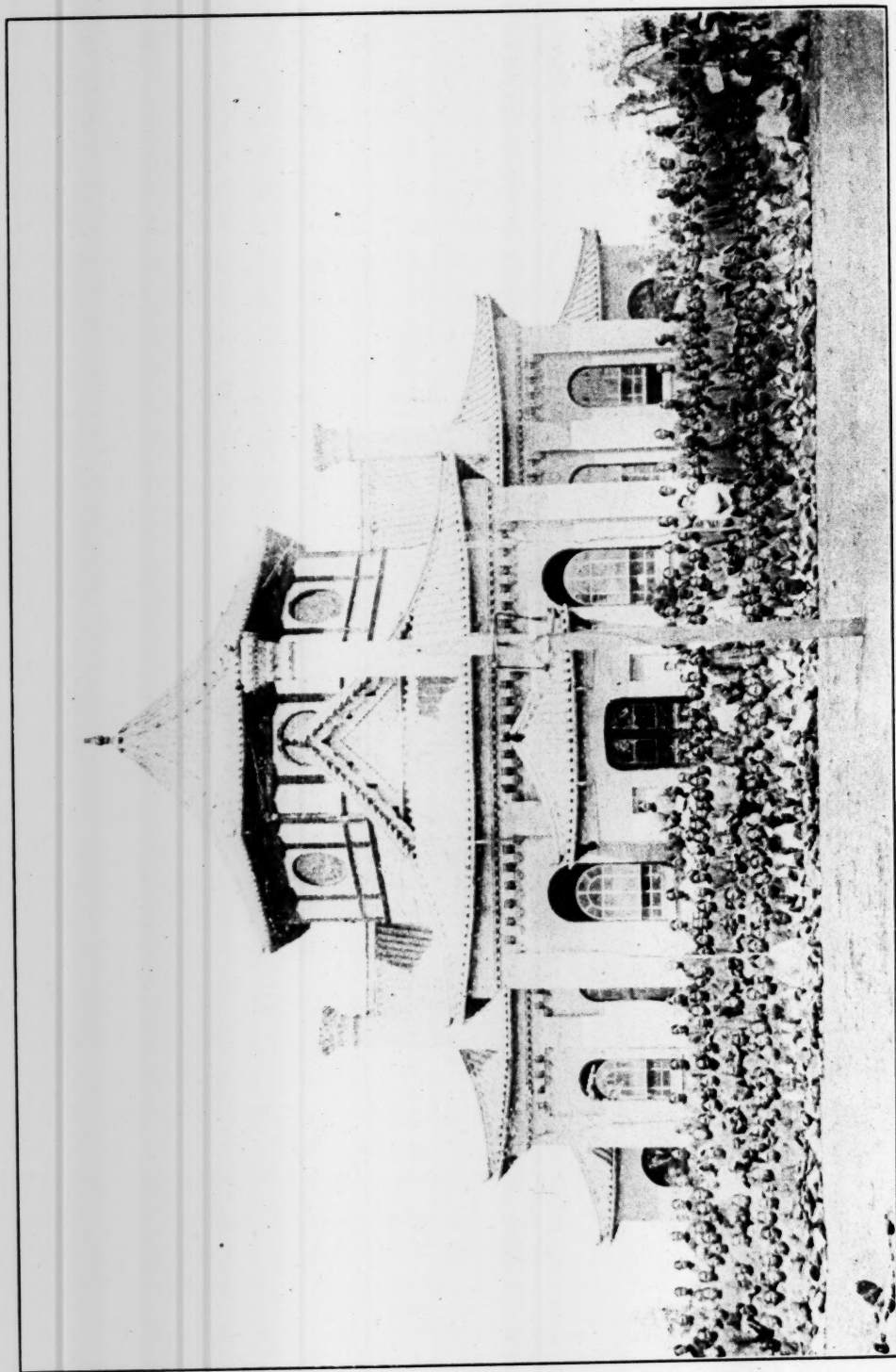
GIVES TONE TO THE STOMACH.

INTERNATION-
AL EXHIBITION.
1876.

REPORT ON AWARDS,

—"For excellence
of the method of its
preparation, where-
by it more nearly re-
presents fresh meat
than any other
extract of meat,
its freedom from
disagreeable taste,
its fitness for im-
mediate absorption,
and the perfection
in which it retains
its good qualities in
warm climates."





CONFERENCE OF WOMEN, WEHSIEN, SHANTUNG.

THE CHINESE RECORDER AND MISSIONARY JOURNAL.

Published Monthly by the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China.

Subscription \$3.50 (Gold \$1.75) per annum, postpaid.

VOL. XXXVII.

OCTOBER, 1906.

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Desultory Notes on some of the Elements of Chinese Etiquette.*

BY THE LATE REV. A. G. JONES.

THESE notes have been printed for private circulation under the conviction that the matter they deal with is one of importance to missionaries in China. Whether they wear the Chinese costume or not, the question of politeness, courtesy, and a gentlemanly bearing in any case remain; and it can never be a matter of indifference to a missionary and his work as to whether he is acquainted with the forms which give expression to a courteous intention or lives in ignorance and carelessness about these things. No man can hope to be acceptable to a people whose prejudices he is always offending and whose ideas of propriety he is always thwarting; not only that, but as we suffer in their estimation so must our message and our work. Who is it that does not know that our attitude towards others and their opinions is largely governed by the feelings which their conduct and bearing excite in us?

Three other things it is desirable to observe. First. It is not meant that any one should devote attention to propriety and etiquette so far as to make themselves contemptible by doing so. Secondly. It is the decided opinion of the writer that *such*

* These notes were referred to in our July issue, pp. 367 and 407 ff. One of our readers has kindly sent us a copy, and as the pamphlet seems to be out of print, we reprint it for the benefit of the many who have not seen it.—Ed. RECORDER.

attention should be given to this matter from the first as will render one easy in the practice of politeness. It should be habitually cultivated and not reserved to be put on for special occasions, a thing which cannot be satisfactorily done. This of course contemplates that the missionary is in such constant contact with the Chinese as to constitute intercourse with them one of the main features of his missionary life, and so has continual opportunities of observing personally their proprieties. Thirdly. Attention is called to the fact that as in the West, so here, the degree of formality is regulated by circumstances, being modified by friendship, long acquaintance, necessity and many other conditions that will best be learned in practice.

THE PERSON.—It is wrong to suppose that the Chinese tolerate carelessness about the person any more than Westerners. In Chinese eyes it is quite as bad form to be dirty and untidy and to have spotted clothes as it is in the West. For instance, no amount of fine clothes will atone for a man having his hair in disorder or stockings soiled.

It is also considered untidy not to shave regularly. The usual thing in winter is to shave the head twice a month and have the hair combed at least once in five days. The Chinese nearly always shave before paying a visit.

In summer they shave their heads and comb their hair much more frequently.

The moustache is a favorite in China. It is generally not allowed to grow until a man is near forty. The beard is not allowed to grow on the chin generally till after fifty. The foreign fashion of wearing side whiskers is very offensive to the Chinese. For a man to grow his beard and shave his moustache is considered by them the height of barbarism in such things.

POSTURE.—In sitting in a room it is not polite to let the hands be much seen. They are generally concealed beneath the sleeves. It is even in some degree *disrespectful* to let them be seen. Leaning the elbow on the table is not respectful. The right thing is to sit upright without crossing the legs while talking with a visitor. One of the most general rules is when any one enters the room to rise, and the degree to which you rise, expresses the degree to which you wish to show respect to the person entering, even to standing and remaining standing till the enterer is seated.

The word "please" is only used to teachers and those reckoned and treated as equals. The *rule* is never to say "thank you" to a servant. There *may* be, however, conceivable exceptions to this which will suggest themselves to every one possessed of good feelings.

BEARING IN THE STREET.—In the eyes of the people we are here in the character of literary men. The correct bearing of a literary man on the street is that he should walk slowly, not swinging his arms, not gaping about, not carrying his head high, not talking in a loud tone, not demonstrative. The arms are generally allowed to fall straight by the side, not stiff, yet decidedly not swinging; the eyes are generally kept directed on the ground some ten paces ahead. It is bad form to have the arms and hands in any other position than hanging by the side, unless perhaps when carrying a fan.

The bearing of the aristocratic classes is different from this. They walk rather faster, hold their heads higher and talk altogether differently from the literary men. This kind of thing sometimes goes down with the Chinese and wins a kind of opinion from the populace.

We must suit our conduct to circumstances. Under some circumstances our bearing had better be that of the literary man and at other times that of those who are perhaps more or less unavoidably connected with public affairs.

Again, in conversation the manner of these two classes differs very considerably. The literary man speaks in a low voice and is very deferential, while the other is generally louder and more firm in tone.

Whistling, anywhere, is very *infra dig.*; so also is singing or humming while moving about.

To carry a stick in the hand while walking, as we do in the West, is very offensive to the Chinese.

Almost everywhere it is offensive to the Chinese to walk or ride on the walls of a city, though this remark does not apply to cities where the walls extend very much beyond the houses and where the people do it very much themselves.

The idea of carrying a lantern when on the street at night, is to show who you are, and that you are not ashamed of being out. Lanterns should therefore be carried, even when it is moonlight. Servants should not be allowed to use the same lanterns as their masters, if their master's name is on them. You should, as a rule, never carry the lantern yourself.

It is not considered very respectable to carry any parcel through the streets. If you have to carry books they should be wrapped up in blue cotton cloth, not in white ; white being the colour for mourning. If you take bulky papers to a public office your servant should carry them. Your servant will go in with you, and when you need your papers you ask him for them.

PRINTED PAPER.—The Chinese never use printed or written-on paper for any dirty or disreputable purpose, such as wrapping things up, or putting under vessels, etc. It is even a meritorious thing for men who have nothing else to do to collect all the printed paper they can find and take it to the temples to be respectfully burned.

MEETING AND SALUTING.—On seeing a person for the first time in the morning it is customary to say merely Ch'ih-li'ao-fan-mo? or Ch'i-lai-liao-mo? etc., with a nod. On parting at night there is no regular "good night," merely say that you are going to bed or hope to-morrow to meet again.

When you enter a room and the occupant rises, you bow and request him to be seated at once—with the customary gesture.

During the day when you meet an acquaintance a slight bow is sufficient. Always make some recognition however. To enter or leave a room without some slight recognition to those in it, is considered rude, just as we often say, "Excuse me for a moment," when we enter to get something and return.

The proper forms on meeting depend on the strength of the acquaintance. If he is a man whom you know very well, and whom you have not met for a long time, both parties come up close together and make a full tso-i. This is the extreme case of personal friends on meeting after long absence. On the other hand, when you casually meet a man in the street with whom you have the very slightest possible acquaintance, you merely bring your arms a little straighter by your side, turn half towards him, look downwards, incline your head slightly, smile, and pass on. Between these two extremes lie all shades of politeness. The more you draw to one side, the longer you pause ; the more cordial or respectful you look, the more you give a distinct character and formality to the salutation.

If you meet an old gentleman in a narrow place you would invariably, whether you know him or not, step on one side until he has passed, keeping your eyes downward.

In a tso-i the deeper you bend your body and the slower you perform it the more formal.

If you meet a sedan chair you are never supposed to look at the person in it. It puts him in the position of recognizing you, and—according to *strict* etiquette—coming down from his chair.

The same rule applies to riders on horseback or in carts. As a general rule, however, no one practically gets out of a chair or cart ; whereas, of barrows and horses, the rule frequently is to dismount.

In cities, on the main streets, you may ride freely in carts or on horse-back ; but in the street where you live, and on the small streets, it is always considered to be acting the big man to ride on horseback unless perhaps indeed you are just coming from a very long journey.

In the country, so long as you are on the great roads, you may ride on horse or cart, in chair or as you please. On all the small roads and paths; however, in this part, you should get down off your horse or barrow and walk as soon as you reach the border of a hamlet or village. This custom may not be universal, but applies to this district.* It is an honor done to the residents.

Always get down from your horse or barrow, etc., when enquiring the way, or else at the very least prefix your enquiry by an humble and explicit apology for not doing so.

ENTERING OR RETIRING FROM A ROOM.—I now suppose a room fitted up in the usual Chinese way—a table against the wall opposite the door, a chair on each side of the table, and a 'cha chi tzu,' each with its pair of chairs on each end of the room. This is about the right way for the place to be furnished ordinarily.

If there be no one else present, the host and guest sit on either side of the table—the host always having his left arm toward his guest. "The upper seat (place of honour) is generally to the left of the host, though in some cases the arrangement of the room makes the right seat, as furthest from the door, or from the outer wall, the place of honour." Sir Thos. Wade.

Suppose there are five guests and the host, i.e., an occupant for each seat, then the difficulty would be to arrange

* What is here written is the custom in the province the writer has worked in (Shantung), but this, and doubtless very much more in these hints, each must verify for himself in his district.

the guests properly. The method would be as follows: In such a case pitch upon the leading man and urge him to seat himself in the most honored place; the other guests will then, with a little pressure, arrange themselves in their proper positions at both ends of the room. Of course there will be a good deal of fuss before all this is accomplished, but you can slightly urge matters by pointing your guests to their seats or by motioning to sit down yourself for a second and then rising immediately to make a further request, with a volley of polite assurances.* The host in such a case will seat himself on the lowest seat nearest the door on the left hand side of the door as you go in.

In Chinese rooms, other things equal, your left hand side as compared with your right hand side (but the inner as compared with the outer seat), is *always* the place of honor.

HOW TO DRINK TEA AT AN INFORMAL VISIT.—Ordinarily when the servant brings in tea either the host or his servant may pour it out according to the degree of familiarity desired. As soon as the tea is poured out the host will take his cup and motion with his head to the guest, which he will understand as an intimation to drink. Both will then raise their cups, keeping their eyes upon each other in much the same way that the French drink toasts. The host always leads the drinking. During the conversation the host frequently sips his tea, but always looks towards his guest before doing so, who follows his example as to frequency and amount drunk.

As the cups are emptied, the host (if no servant is by) should stand up and refill that of his guest, who likewise stands up, puts forth his hands at both sides of his cup as if to assist, and motions the host to be seated, saying something polite; the host always asking him to be seated and in no case to trouble to stand up.

DRINKING, ETC., AT A FORMAL VISIT.—In public visits, and when there is some formality or business, the servant will bring in the tea and place it before the host and guests. If the host desires to be specially attentive he rises, meets the servant, takes the cup and places the tea before his guest, or before the chief guest, and the more formally this is done the more honour is shown. The guest of course always rises in such a case. Neither drink the tea then, but at once proceed

* You should be very ready in the use of complimentary phrases.

to conversation or business. As soon as either party considers the business sufficiently well settled and is desirous of concluding the interview, a motion is made with the head, a significant look given across the table, and the other is invited to drink. If, however, either party is interested in not cutting short the interview, and wishes it prolonged, he is at liberty, although drinking, to ignore the signal, and after drinking to go on talking as before.

Smoke and tea always go together. To ask a man to drink tea and not to smoke would be considered a breach of politeness. A pipe should always be at hand and a servant kept in attendance with it whenever any guest of importance is along. It takes a well trained servant of a distinct *order* to do this, as he must be ready with his lights and keep the guest continually supplied. This is reckoned a very low kind of business, and ordinary servants would not willingly do it, considering themselves demeaned by being asked. It is decidedly desirable to smoke at least a whiff or two with your guests if you can at all. Enquire as to how to hold your pipe when getting or giving a light.

In going to a town for the first time many persons will come to see you, but will neither drink nor smoke, because they suspect your things of being drugged (1888).

Mohammedans will refuse everything of this kind, on religious grounds—esteeming your vessels “unclean.”

In offering anything to your guest, whether it be tea, a pipe or anything else, the offering must be made with both hands. To offer with one hand is impolite.

RETIRING FROM A ROOM.—There are two ways of leaving a room—the formal and the informal way.

The Formal Leave-taking of a Visitor on Foot.—The guest after an intimation that he is going, rises, faces the host and makes a tso-i to him in the room. He then walks towards the door, turns round towards his host just as he is about to cross the threshold and requests him to return. The host insists on accompanying his guest, or returns, according to the degree to which he wishes to honour him. If the host goes out with his guest the latter faces round and requests him not to go any further at every door they pass through; three times being the correct thing usually. When the street is reached that is of course the end of the matter. If the guest has made a tso-i inside the room, all he will do, when he reaches the

street, will be to put his arms by his side and eyes downward, stand for a second facing his host, and depart.

The most polite way a guest can take his final departure is to then move six or seven steps from the door, turn round and again salute his host with an inclination ; he being still standing there expecting this.

The guest it is who always regulates the cordiality and formality of the *leave-taking*. The host but acts as he acts.

INFORMAL LEAVING.—The guest does not tso-i in the room, but both host and guest rise and kung-shou to one another in the room. In departing the guest makes the customary requests to his host not to accompany him, and then, very frequently, if the parting has been informal inside, it is more formal at the door.

How far the host goes with his guest towards the street door depends upon the relative social positions and intimacy of the host and guest and the degree of honour desired to be shown to him.

The minimum amount of politeness is to stand just outside the door of the room in the court and give a slight bow as the guest departs.

A Visitor in a Cart or Chair.—It is very polite when a guest arrives in a chair to send out and have it brought into the compound and not left on the street. When he departs the host should escort the visitor to his chair.

The occupant of the chair having crossed the chair poles and got to the chair, enters it backwards and *never* turns round in the chair. The host steps in front of the chair, to one side, and just as the bearers are raising the chair to their shoulders, makes a tso-i. The occupant of the chair loses no time, raises his hands concealed in his sleeves before his face, smiling and bowing towards his host through the glass as the chair departs ; the host also simultaneously makes a recognition. This should all be done quickly and not to keep the host waiting, and if the bearers are slow or clumsy, the occupant had better not wait, but first bow to his host in form, when he may depart. Remember it is the visitor who releases the host to go back.

A Visitor on a Horse.—If a superior brings out an inferior to his horse as soon as they tso-i the superior returns before mounting. If he wishes to be very respectful, he still stops by the horse, and as soon as the guest gives a kung-shou from the saddle he goes.

N. B.—When the guest makes a tso-i to the host at the street door the host returns immediately, never waiting; so also does the guest, going and not looking back.

When there are several visitors in a room and one host, or where one visitor goes in among a number of persons who are all connected with the host whom he is visiting, then one tso-i in the direction of the host is sufficient, both on entering and retiring, adding perhaps a few general bows all round.

If, however, there were only two or three people it would be necessary to tso-i to each.

When about to visit a person of rank, or to pay a visit on important business, it is well to make an appointment beforehand.

On newly entering a town the commencement of all acquaintance rests with the new arrival and not with the residents, though sometimes they take the initiative. To be delayed excessively at the door or in the guest room when making a call, is not a good omen.

On being shown into a room where there is no one, always take the seat which is lowest and nearest the door.

The length to which the host comes out to meet his guest on his arrival, indicates the degree of respect desired to be shown. There are no formalities observed outside, beyond the host yielding the road to his guest at each gateway passed. When thus meeting, the parties, if on formal terms, merely stand for an instant in the usual posture, eyes down, and then go in.

If one guest retires and the others remain, only the host escorts him out, leaving the others inside while doing so, but often not going out at all owing to visitors still waiting inside.

All Chinese on entering one another's rooms, even when living in the same compound, will first give notice of some kind, generally a cough just outside the door, or a knock.

If you have any important private or secret business to talk over, do not mind requesting that the servants be ordered to retire. Either say: "There are too many eyes and ears about," or request to be taken deeper (farther in) into the house to a more retired room. This last is best.

Formal visits are, as a rule, always paid during the forenoon, but it is not considered polite to visit an official before half-past ten or eleven, because their duties keep them up late at night.

Frequent reference to the eyes having been made it should be stated that, in formal saluting it is considered presumptuous

to look a person straight in the face or smile much, so they generally look *not higher than* about half way up the body as being deferential.

CARDS.—Cards should always be of the correct size, be well written and printed on good paper. On the back there should be stamped a phrase to the effect that the card could only be used for visiting purposes so as to prevent it being used for improper ends by underlings.

On making a formal visit a man wearing a dress cap and boots should follow you, carrying your card in a card case, but going ahead of you when he nears the place you are going to visit.

Whenever you send a card to a person be sure you receive one in return, as this is the only ordinary guarantee that your card has been delivered.

Always send back a card when you receive one, whether with a present or otherwise.

If you receive a "shu-pen," and circumstances warrant you in not seeing the party calling, say to the servant that he must "tang-chia." If the officials of the district call at your door complimentarily, it is considered right to send out such a message, as you are not considered worthy to entertain them. Of course if they have business, or send in a very pressing message to see you, they must be seen.

The more promptly a visit is returned the more polite it is; even within an hour or two afterwards.

In first visits made in strange places, or in proportion to the degree of formality desired, or to newly come officials, you use the shu-pen.

On New Year's morning you should send your card to people whom you ought to visit, and then call upon them three days after or so.

Women visit on or about the sixth day.

PRESENTS.—A card must always accompany a present. As a rule acquaintance always precedes the making of presents, but circumstances are conceivable where this is not so. When in a new place, the extent to which you make or allow yourself to receive presents, will show the extent to which you wish to be friendly with the people.

A present of equal value with that received must always be returned.

If you have no acquaintance with a person, and desire none, it is allowable to refuse a present or any part of it.

If you are partially acquainted with him, you retain a part and return a part. The more you return, the cooler your attitude.

If you wish to have nothing to say to a person, send back all his present.

If you do this to a person with whom you are acquainted, it is a studied insult.

Presents are made before New Year, the fifth of the fifth moon, and the fifteenth of the eighth month. The largest presents are made at New Year. Whoever sends the present first is acting the most friendly part.

The ordinary rule for a present is, that it should consist of at least four kinds of things, be suitably folded in red paper and sent on a tray covered with red felt. Of course when you decline a present you use the usual phrase "pu-kan-tang." This phrase covers a lot in the way of getting out of things you don't want.

When you receive a *souvenir* there is no return present, *e.g.*, on leaving to go home, etc.

It is very polite to send presents after births, and at marriages, or burials. On such occasions there are no return presents.

Birth presents are made when a friend's child attains the age of one hundred days. It is the custom in China when travellers run out of money to help them with a gift or loan, which is seldom or never repaid. This is a very important thing in China, and is thought a great deal of, owing to the exigencies of travel and the uncertainties of the climate and communication at certain seasons. Poor scholars often thus run short.

Chinese will often put themselves to a great deal of trouble for you and will receive no money for it, but they will accept a present. Presents will accomplish much that money cannot.

The thing that an official can accept in the way of a present, while in office, is a book or number of books. The servants who bear presents always receive a *douceur*. The rate is about as follows: Present from an official in office, 1,000 big cash; from a large commercial house, 500 big cash; from private friends, according to position.

Presents made to you by those who manifestly can't afford them are intended to be paid for above their value or fully up to it in any case.

FEASTS AND ENTERTAINMENTS.—If the parties are *very* intimately acquainted a verbal invitation may be given before a feast, otherwise the invitation should be written on red paper in due form and in as few words as possible. It is always understood that besides the first formal invitation, on the day of the feast a messenger is sent at the time to urge those who have been invited to come. The guests are not supposed to be punctual, and it is quite the correct thing to repeatedly send and urge them to come. The cooks know, and allow for this.

The time of the feast should be about two o'clock in the afternoon.

One table consists of four or eight persons. The host sits on the left hand on that side of the table nearest the door, but at the table with his most important guests. The guests all have also their regular order for sitting at table; same as in visiting.

The centre table fronting the door has its most important place inside, away from and fronting the door; the other tables have their places of honor at right angles to that, i.e., parallel to the end walls of the room—at the ends and facing to the central table.

After the wine cups are filled the leader at each table, and the host at his own table, lifts his cup; the others following his example. Then all look round and invite each other to drink. One, or at most two, sips are taken, and the cup is again placed on the table. The host must see that the cups of those with whom he is sitting are kept filled between each course whenever empty or partly empty, and if the servant does not do so, he should rise and fill them himself. Sometimes after a round or two all agree to pass round the wine and each help himself.*

It is polite at a feast to urge one another to eat, and to place choice portions of food before others on the small saucers every one has in front of him.

The wine having been sipped, some sweets are eaten, and then the wine is again sipped.

*If you object to alcoholic beverages, just let your cup remain full. It is the Chinese practice, not the abstract principle, which is here laid down. Smoking ditto.

All those at one table eat and drink together, only taking one or two mouthfuls at a time, then laying their chop-sticks on the table, talking and sipping wine, and so the feast goes on course by course.

It is considered ridiculous or awfully greedy to eat except when the others do, and thus break the order.

If you are dining with *friends* this formality may be laid aside; after the feast is half through the host saying: "Let us eat as we please."

Before leaving the guests should tso-i or kung-shou to their host, thanking him for all his trouble.

Moving to a new residence, city, or village, the settlement of quarrels, a child attaining 100 days, adoptions, etc., etc., are all occasions for feasts.

The general order of a feast is wine, sweets, cold *entrées*, the warm dishes in endless succession, rice and tea, smoke.

NAMES.—People in China, over and above their patronymic, take various names according to their age and progress in life. These particulars you must learn from your teacher, as also how to enquire these names.

Before you meet people learn as much about them as you can. It is not polite to ask a man whom you are supposed from his eminence to know all about, as to his age, parentage, locality, and circumstances. It is very polite and very necessary to do this to ordinary people when you first meet.

It is important to learn beforehand what proper title to use in addressing people. You should learn and habitually use polite forms of address, etc.

Not only the officials but all the under-officials have their proper modes of address, both in speaking to and in writing to them.

INTERCOURSE.—*Officials* are generally addressed for the first time on red paper, and after that, by us, generally on ordinary native note paper.

We have intercourse with them as visitors, not as subjects, so that we need not kotow, etc. We claim from them only the same privileges as exist between host and visitors in any country.

In visiting officials on business, it will be understood that in many parts they seldom return a foreigner's visit. It is, however, always requisite that they should send their card.

When an official first enters upon his office, if he is of any such rank that you expect to have dealings with him, he expects a letter from you congratulating him, opening relations with him officially,* and expressing a hope that your intercourse will ever be cordial, etc. You must distinguish between your personal and private welcome to him and the business you inform him officially. An official is supposed to remain within his *yamên* and know nothing except that about which information is given or sent him. If you go to a town and don't notify him of your arrival, he is not expected to do anything for you until you do.

The military all rank very much below the civil officials. They always ride on horses, never in chairs. If you meet them do not look at them, even if you think you know them. No official should salute you from his horse. The military are mostly coarse and rough men, and generally speaking etiquette need not be gone into so particularly with them. There are some exceptions to this.

In China the country gentlemen and landholders are a very important and influential class, and we cannot afford to disregard them. They are the equivalent of our own squires and county families. They nearly always have some literary qualifications, are well up in etiquette and must always be strictly treated as high class teachers and as gentlemen.

Teachers differ very much. The city and the country teacher is essentially a different class of man, but the general rule is to treat them as educated gentlemen. A teacher is never considered a *hired* man. He is *solicited* by you to come and bestow on you the influence of his learning.

Merchants.—There are stationary merchants and traveling merchants. The latter generally cultured, the former often boorish. Treat them as you find them. As a general rule they are above the farmers in manners, breeding, and education. It is very seldom an error to begin intercourse politely with any one. You very soon see if you are overdoing it.

Farmers.—This class is treated with far more care as to manners than the same class in England, and under no circumstances must their rough exterior warrant careless

* "Officially," not as having, claiming, or pretending official position and rank, but as representing interests which *he* is officially concerned with in many ways.

treatment. The coolie who himself has no manners comparatively is a perfect critic of those who have, and loves respect dearly.

If a high class guest, not holding official position, enters an assembly of say from four to ten persons, no special distinction is made between him and the others except as to the seat you and the others accord him spontaneously.

Work people and servants should be carefully selected, because we are judged by the servants we are seen to have about us.

The Chinese servants are fond of cheerful masters. When you return home they always seem very glad to see you, and they expect you to manifest a reciprocal feeling. They are fond of a word of praise when they do anything extra for you. The "lot" and "right" of a Chinese are much more strictly interpreted by them than we are wont to recognize.

They attach far greater value to presents in kind than they do to the same amount of money given in the form of wages.

A great virtue in dealing with servants, is to have an easy manner in ordering them.

If you leave home for any length of time, take some notice of your servants when leaving.

In coming from the West to China it is necessary to state that the most frequent error foreigners fall into is a harsh, exacting manner with their servants. This is exceedingly to be deprecated. It is the very opposite to the easy going way they carry on matters among themselves, and as it gets to be quickly known among your neighbours, soon creates a feeling that is working against you just where you should be best loved.

DRESS.—Have your clothes of proper cut and tailor-made, not home-made.

Never wear your stockings over your leggings.

The northern leggings are low and big in the calf.

The southern leggings are high and close fitting.

It is not proper to go without leggings, or to have your trousers unbound at the ankle. Only scamps and coolies are seen thus. Only certain colours are permissible to people of certain ages, and other colours not so. Always be sure that you are wearing colours suitable to your age and position.

Skin garments are seldom worn until a man has passed forty or forty-five. It is considered injurious to wear skins all the winter when a man is young.

If you are living in a city where appearances have to be studied much, get your servant to straighten your clothes before you go on the street. A belt is always worn with lined or wadded clothes, and literary men should always have their gown plaited in two folds at the back, called in English a "box plait." A *ma-kua-tzū*, and not a *k'an-ch'ien*, is the strictly correct thing. The *'kan-kien* is worn more properly indoors as being a convenient dress.

Full-dress, or official clothes, are worn on all extraordinary, formal or state occasions.

When travelling you may visit an official in ordinary dress, even if for the first time. After the first visit, it is not necessary to wear full-dress suit continually. When you wear boots no leggings are necessary.

Under the full-dress split *p'ao-tzu* is worn a *tan-kua*. Your *p'ao-tzu* is always girt with a belt, not a sash.

Over the *p'ao-tzu* goes the *wai'tao-tzu*.

In summer the clothes are made of gauze only.

The next heaviest thing is single silk suits.

The next heaviest thing is light lined silk.

The next heaviest thing is wadded clothes, and the next skin-lined.

Each kind of clothes has its proper season when it should be worn, both in full and ordinary dress. The hats are all changed on a given day. Ask.

In seeing an official the degree to which you turn up your cuff is the degree to which you stand on your dignity and *vice versa*.

After the death of an Emperor no red is worn for some time in full dress.

It has been found unadvisable to sell books with red covers after an Emperor's death.

No one over twenty wears bright red or distinctly reddish colours.

The *wai'tao-tzu* of the dress clothes has always to be a dark mulberry-color of whatever material.

To keep on the hat is respectful. To take it off is consulting your own convenience. Wait till you are asked to.

To wear spectacles in the presence of guests is disrespectful for the same reason. If you are short-sighted just remove them for a moment, allude to it, and replace them with a polite apology. Meeting in the street do the same.

We are literary men, and unless we wear a button in our hats they do not understand that we are properly literary men.

In my opinion, considering our education and position, it is not improper to wear an ordinary gilt literary button.

NOTE.

The foregoing deals only with the forms of intercourse and does not profess to touch on the underlying principles. There is, however, one principle of Chinese intercourse that so dominates all others that I must say something on it. It is known as "face." In all intercourse and business the Chinese prize "face." If they are in the wrong they are generally content to endure the results, provided they are left a good "face." If they negotiate and fail of their object, they still want their "face" not taken away. If they are to be reprov'd or discharged, they like it best if it is done, so as to raise the blush of shame as little as possible. They hate disgrace and shame, exposure, and the ignominiousness of loss more than the loss itself. This has become a very tender spot in the Chinese character. They do not object to right and justice, but their face is to be saved. The existence of the "middle-man," the wide patronage of "arbitration," is largely connected with the existence of this sentiment. It is here explicitly alluded to in order to emphasize that there is in them a deeply seated and complex sentiment of this kind, so that those who have to deal with them may never for a moment be unmindful of its existence. Nothing is here said as to the degree of consideration to be given to this factor by various persons dealing with the manifold circumstances of life; attention, however, is called to it, so that no one shall be in ignorance of how a Chinese will regard actions that show no consideration for his public reputation among his fellows.

A. G. J.

August, 1888.

Seekers After God Amongst the Chinese.

BY THE REV. I. GENÄHR.

(Concluded from p. 477, September number.)

IN strict obedience to the Mahâyana commandments, all communities of the Lung-hwa society are zealous in enlisting new members. An argument often used by propagationists to entice neophytes, is that the abstaining from animal food promotes bodily health and gives physical and mental quietness; and in proof of this assertion they point to their own cheerful temperament.

The admission of candidates for membership is called at some places Kui-i (皈依), "Taking Refuge." It is considered to be of the utmost importance, as it opens the path of Salvation. But no one can find admission without the intervention of a In-tsun-su (引進師), or "Introductory Master," a notable male or female member who proposes him and warrants his good faith.

As a rule several candidates are initiated at the same time. They range themselves in two groups before the altar at which the Fa-to-su (化度師), or "Master of Conversion," is officiating, in kneeling attitude; the women on the right, the men on the left, all holding burning incense sticks in their folded hands. The initiator mumbles a series of formulas, purporting to make the Saints descend and settle in their images. He then mounts a kind of low platform, on which a chair is put ready for him and a small table. From this pulpit he delivers a short sermon on the excellence of the doctrine of Buddha. This is followed by an examination of the candidates, which at the same time answers the purpose of a confession of faith:—

Q. Now may I ask you, ye worthies in both groups, which favours in this world are the most important?

R. The four favours.

Q. Which are they?

R. That heaven covers us, and that the earth bears us; that sun and moon shed their light upon us; that there exists water and land belonging to our Imperial Sovereign; that our parents have given birth to us.

Q. And how can these favours be requited ?

R. "We certainly must abstain from forbidden food and accept the Commandments."

"Our Holy Founder," the Initiator continues, "has bequeathed to us three Refuges and five Commandments. Listen attentively! The first Refuge! Knock your heads against the ground [here the prostrated candidates three times in succession touch the floor with their foreheads] and take refuge in Buddha! This Buddha is no buddha modelled in clay, or carved in wood; neither is he a buddha painted on paper, or cast in brass. This Buddha is the model of the world, who introduces us into the gates of the Law. The Buddha of whom I speak is the Buddha who preached the Law in the park of (prince) Teta for the benefit of men and Devas. Buddha is Intelligence, and Intelligence is Wisdom; the man who possesses the spiritual Intelligence which gives Wisdom, can study (that Law), master it, and practise it. This is the bright Buddha, venerable, pure, who appears by the cultivation of your own minds."

Then follows the second and third Refuge, closing with the words:

"Buddha, Dharma and Sangha" (佛法僧, the Triratna of Buddhism, called San-pao 三寶, or "Three Precious Ones"); "believe in them and admit them into your hearts. Ye may not seek them outside yourselves; ye may not find them outside you."

The first part of the initiation is herewith finished, and the candidates by confidently and reverently throwing themselves into the arms of Buddha, his Law and his Community, have formally entered the Church. The way to Salvation now lies open before them; but no progress can be made on it unless by a faithful obedience to the principal Commandments. So these have to be solemnly accepted.

"The three-fold Refuge having now been taken," thus the Initiator continues, "listen to the five Commandments and accept them. According to the first of these, it is not allowed to kill any living being or destroy any life. This Commandment bears upon benevolence (仁). The Highest (heaven) has for its fundamental property the love for all that lives; the (ancient) Sages also had a compassionate and sympathetic heart; for Çākya and the old Patriarch, compassion and pity were the starting point, and the means to reach Salvation were their gate.

See, the four classes of living beings that move in the six roads of transmigration, were in the past ages corporeal men, who because of greed or error did not awake; they heard (the doctrine) preached, but did not turn heads; hence on losing their human bodies (at death) they fell in the revolutions of the wheel of transmigration. Therefore, ye abstainers who accept the Commandments, I exhort you, before all things, learn to make compassion and pity your starting point, and Salvation your gate, and earnestly remember that you may kill no living creatures, nor destroy any lives."

Next comes the second Commandment, bearing upon righteousness (義): do not commit theft; the third Commandment, which answers to ceremonious conduct (禮): be not lustful; the fourth Commandment, bearing upon knowledge (智): be not light in conversation; and lastly the fifth Commandment, which bears upon belief (信): do not use strong flavoured vegetables and alcoholic liquors. Under this last commandment we find the remarkable statement: *Siu-che-nei-shi-t'ien-t'ang*; *puh-sin-tsin-shi-ti-yuh* (信者乃是天堂不信就是地獄), "They who believe, shall gain the celestial halls, but they who have no faith, shall go to hell."*

After furthermore inculcating the six prescriptions of the Sage Edict, viz., "show submissive devotion and obedience to thy parents, honour and respect thy superiors, foster unity and harmony in village life, instruct thy children and grandchildren, quietly apply thyself to thy trade, commit no wrong;" the attendants solemnly chant a verse, and then the Initiator proceeds in exhorting them to remain steadfast and by no means to lend an ear to the opinion of outsiders. Fearing that in the long course of years their hearts may go astray they are required to pronounce a curse, closing with the words: "Should I do any of these things, then may each time such and such a curse befall me in punishment."

At this imprecation of evil, which everyone may make as terrible as he likes, all bystanders exclaim: *O-mi-t'o-fah* (阿彌陀佛), i.e., Buddha Amita. Then the novices invoke their Lord Buddha and other deities of their faith to be present and to witness their doings clearly.

After the oath or vow has been taken, the Initiator utters a series of wishes for the welfare of the new disciples, which

* It would be interesting to learn whether this or any sect ever had any connection with Christianity.

are followed by a unanimous O-mi-t'o-fah, resounding through the hall, and the prostrate novices, to thank him, bow their heads three times to the earth. A general Sutra-reading brings the whole ceremony to an end.

This initiation-ritual, taken almost *verbatim*, though a good deal shortened, from Chapter VII of De Groot's Book, bears evidence in itself that it is no invention of some small, isolated religious club, but rather the property of the whole Lung-hwa religion. As a matter of fact it is nothing else, as De Groot shows convincingly, than a subdivision of the consecration-ritual of Buddhist monks.

After their admission to the discipleship of Buddha, and in order to promote their individual and mutual Salvation, the newly initiated are expected to attend the religious meetings for the worship of their Saints and Buddhas and for the reciting of prayers. These meetings do not generally take place on fixed dates, but at the convenience of the participators. Moreover, the sect has a number of so-called Pāi-king-jit (拜敬日), or days of worship, being calendar days devoted to the worship of special Saints, altogether sixteen. On the four annual days, specially devoted to Kwan-yin (觀音) and Buddha Amita, a meeting takes place, which is followed by an after-meeting, called that of the Pan-ye shun (般若船), "the Ship of Pradjna or Wisdom," i.e., the highest of the Pārami or perfections by which Nirvāna is reached.

"A small barge or boat of bamboo and paper, intended to convey departed souls to the Paradise of the West, is placed in the open court in front of the hall. The sails, flags and other parts of the rigging are decorated with inscriptions bearing upon this spirit journey. As the rudder is a paper effigy of Kwan-yin, the high patroness of the Mahāyana church, and as such, supreme guide of its members on the road to Salvation. Her satellite Kwan-shen-tsai holds the sheet, her female attendant, called the Dragon's Daughter, stands on the fore-ship, holding up a streamer on which is written: Tsieh-yin-si-fang (接引西方), 'Be admitted and introduced into the West' (the Paradise). Several other Buddhist saints do duty as sailors. Round this Bark of Mercy (慈航) the members of the sect range themselves, and under the guidance or not, as the case may be, of one or more of their number, who are consecrated monks, they hold a series of Sutra-readings, interspersed with invocations and Tantrani, to induce the holy Kwan-yin to take souls

on board and convey them to the land of bliss. And finally, under the shout of O-mih-t'ò, repeated many hundred times, the ship, with all its contents, is burned on the spot. Thus through fire and flame the Bark of Wisdom plies right across the sea of transmigration to the promised Nirvâna, where the highest Intelligence prevails. If the sea-shore is near, the bark is sometimes launched there on a plank and allowed to drift away with the tide."

Another solemnity, performed on many of those festivals, is called Pai-ts'ien-fat (拜千佛), "Veneration of the Thousand Buddhas." The object of this "veneration" is to obtain pardon of sins by exciting internally, at the invocation of the different Buddhas, a feeling of deep repentance. It is therefore called "The Sutra of Repentance of the Names of a Thousand Buddhas" (懺悔千佛名經).

As in the meeting-halls on days of worship, so in private houses Sutra-readings form an essential part of the great practice of Salvation. But strange to say the understanding has nothing to do with the meritoriousness of the pious work. He who proclaims the sacred books which make known the roads that lead to Salvation is deserving in the highest degree. What does it matter whether he understands what he recites? The mighty salvation-working power contained in the Sutra loses nothing by it, and moreover—who can tell?—perchance there are myriads of unseen beings on the spot listening to the recital and obtaining Salvation thereby.

Very zealous sectaries recite at least once a day; many do so twice in the morning and in the evening, not counting the extra-readings on calendar feast-days and sundry special occasions. Such occasions are times of sickness, or when the realm is in danger; times of rebellion; birthdays of parents, brothers and religious teachers; and every seventh day after their death until the forty-ninth; meetings designed for the seeking of Salvation by avoiding sin; when travelling for one's livelihood during conflagrations, inundations and epidemics, etc., etc.

For those who cannot read, or cannot learn Sutras by heart, there exists an easy and therefore very popular method of obtaining Salvation. This consists in repeating hundreds and thousands of times one and the same Saint's name, with the prefix Nan-wu (南無), which means "Hail," "Adoration, etc." And here the name of Amita, the Lord of Paradise, is of

paramount efficacy. Women in particular try to gain Paradise in this way, especially slave-women, who have no leisure hours to set apart for religious exercises, but can at all times, while engaged in their domestic work, easily mutter Nan-wu O-mi-t'o-fah.

The sketch given so far would be incomplete if I should not add a few words on the observances of the sect on behalf of the dead. Here again we are indebted to Professor De Groot for much reliable information, from which I select a few interesting items.

Though Confucius and his school have written or said nothing of importance on the life hereafter, the great question which occupies the minds of the Chinese people, and especially of those who strive after ideals, has always been : what will become of my soul and body after death ? Its strong motive for joining the sect is, with many, specially women without children, the well-known fact that but for the religious community in which they have taken refuge, only a trifling sum would be spent on religious ceremonies on behalf of their departed souls. These begin with the washing and dressing of the corpse by the members of the sect. After this has been done, the saving-process of the defunct begins.

The death of a Buddhist who walked in the path of Salvation is called "deliverance from the ocean of earthly woe," "transition from an existence of imperfection and misery to one of perfection and felicity," and therefore a most joyful event. Hence unless they are not members of the sect the relatives of the deceased do not spend the day in loud wailing and weeping, as Confucianism urgently prescribes ; and the inscriptions on red paper adorning the doors of Chinese houses are not replaced, as in the case of other people, by such on white paper as a sign of mourning. Mock paper, which no ordinary Chinaman will omit to burn in large quantities to enrich his departed in the other world, is not used by the sect, as the Commandments of their religion bid them loathe riches. According to the books of the sect the inventor of this paper-money was plunged into hell, as was the inventor of intoxicating drinks, and cannot be delivered from there by any means whatever.

When the body has been placed in the coffin, a "document for the journey home" (歸家文單), as it is called, is hung round its neck. A copy of it is forwarded to its address in the world of shades through fire. A series of letters to Kwan-yin,

Amita Buddha and other Saints of the sect is added to the document, wishing the departed soul good speed. The coffining of the body and the nailing down of the lid is accompanied with rigorous Sutra-reading, after which a service is celebrated, which has for its object to convey the soul into Paradise. It is called 轉西方, "Going or sending Home to the West." The same allusions to Paradise and the journey thither are exhibited on the banners carried in the burial procession by some members of the sect or bald-headed boys. Some of them run thus: 登極樂國 "Ascend to the Realm of Highest Bliss;" 樂歸西土 "Return Joyfully to the West;" 接引西方 "Be introduced into the West" and others. In this connection "West" always means Paradise.

On the way to the grave suitable verses are recited at intervals until the grave is reached, when the members all unite in one final rigorous recitation of Sutras and Nan-wu O-mi-t'oh-fah (南無阿彌陀佛), therewith ending the whole ceremony.

I have done, and I hope I have not entirely failed in showing you that sectarians in China are not merely idolaters and nothing more. Many of them, no doubt, are foolish and superstitious enough, but even such may often be more hopeful characters than the average Confucianist, who in his own conceit denounces them all as "Heretics" (邪教人), and as "Not Correct, Not Right" (不經; 不端), or as "Left Tao" (左道), that is to say, doctrines inferior to the one true orthodox and classical Tao of antiquity. There is more inquiry, receptiveness and earnestness among them than among any other class in this land, "Weary of a human society, where selfishness, untruth and mercilessness reign supreme, they dream of something better and higher and expect to find it in a doctrine of Salvation founded on the Universal Law as it has existed from all eternity, a Salvation obtainable by practising that which destroys worldly evil, namely, compassion for all that breathes, love of truth, continence, suppression of selfish desires, prayer-reading, the seeking of help from Saints who have already cast off the trammels of earthly woe. And, prompted by the principle of universal altruism, they betake themselves to their fellow-men to make them participate in the blessings of Salvation by introducing them into the meetings devoted to such pious work. And though the arm of the Law has rudely interfered many a time with the rope, the scourging-rod, and banishment, Sectarianism is not destroyed, but still

stands a powerful witness to the fact that religion, nourished by a desire for a higher good, dwells in the hearts of the Chinese nation, nay abides therein as a fire which the rude foot of a Confucian mandarin is unable to trample out."

The "only *living* sinners in China" sectaries have been called, which can only mean that their consciences are awake and that their religious instincts feel unsatisfied by what the three prevalent religions offer to them. As yet but little has been done for them, though there is much encouragement to work amongst them. Speaking of the Sien-t'ien sect, De Groot says, that its members showed a marked sympathy for the Christian doctrine, and that he found a good number of them somewhat acquainted with the Gospel, translations of which were distributed by the missionaries all around with a free hand. Some of his acquaintances knew whole passages of the Bible by heart. He is quite sure that if missionaries would make the sects their field of labour, converts would flock to them in considerable numbers. A missionary who has known some of the best and most consistent Christians to have been once devoted followers of these sects, has expressed it as his opinion that a large number, perhaps a majority of the most thoughtful, devout and earnest *seekers after God* are to be found amongst them. There is, I know very well, another way of looking at the sects. The one presented to you in this paper, is the sympathizing and favourable view, enabling us to meet them in a Christ-like spirit, so that we may attract them and lead them to know the living God for whom their souls cry out unconsciously, that they may enjoy the unspeakable blessing of communion with Him.

Paul was already several weeks in Europe, especially in Philippi, but there was not yet an opening for the Gospel among the heathen. Paul made no attempt to preach to the heathen; he did not open a chapel, nor begin a school; * * * nor followed he any new plan which has to be rediscovered before the world can come to an end. He prosecuted the truly apostolic method; he *waited* quietly until the Lord led the way. Not that I wish to denounce modern methods. . . . Work is done by others than the apostles; there are also some good results from such work. But each worker has to ask himself how much of his work is God's work and how much belongs to human nature and to the fashion of this world which will perish with the present state of things. *Waiting* till God leads on is not idleness; he who waits for God has to be on his watch and be prepared. Soldiers have their duties not only in battle but before and after battle. Christ is our only leader. The order of battle should come from Him. We should cautiously examine our own plans in regard to their origin and nature. Let us be genuine followers of Christ.—From Dr. Faber's "Paul the Apostle in Europe."

To the Memory of the Rev. J. L. Whiting, D.D.*

BY REV. W. A. P. MARTIN, D.D., LL.D.

Debarred by distance and the heat of the season from personal attendance at the funeral of my lamented friend, I sent a short address to be read on that occasion. It was nearly in the following words :—

There are few that feel the loss of Dr. Whiting's society more than I—for nearly forty years we have been bound together by a growing friendship. Happily the severance of such ties is not eternal. When a sunken ship is raised to the surface her broken chains are renewed. So in this instance the triumph of the last enemy is not final. Christ has overcome the power of death and given us an assured hope of a life beyond the grave. Let this hope be our consolation; and let it encourage us to follow the example of faith and patience which we have had in the life of him for whom we mourn.

A Christian strong in faith he was in every sense a strong man. To a bodily frame of uncommon muscular force, he added a mind of more than ordinary vigor. Keenly logical in his mental habits, his favorite studies were theology and metaphysics. It was this taste that led him to render into Chinese the great work of Dr. McCosh on the Divine Government, a work which now that China is waking from her lethargy, may yet serve to resolve the doubts and to confirm the faith of her inquiring scholars.

For a task of this kind Dr. Whiting was well qualified by a superior knowledge of the classic language. His command of the spoken Chinese—the mandarin of Peking—was also well nigh perfect.

Of his manifold labors, there is no time at present to speak in detail. We may, however, affirm that in the pulpit, as a preacher; in the class room, as a teacher of theology; and in itineration, in contact with strangers, he everywhere impressed the Chinese as a man of more than ordinary earnestness and power.

It was a warm-hearted letter of Dr. Whiting (written last year from Shun-te-fu, where he was planting a new station) that induced me to think of renewing my connexion with the Peking mission. On my arrival no one gave me a warmer welcome, and to me the prospect of spending together the evening of a busy life was very pleasing. For him alas! how soon the sunset! For me how deep the disappointment!

To both of us a wise providence had assigned not the short trial of martyrdom which we so narrowly escaped, but the harder task of "bearing a heavy burden over a long road."

*For some months Dr. Whiting had been in feeble health; but at Peitaiho he appeared to rally, and he seemed to forget his own ailments in the interest which he felt in the hopeful changes now taking place in China. His friends too had begun to anticipate for him a new lease of life. But on Saturday, the 25th inst., they were startled to hear that he had been found dead in the shallow water at the beach. Like Bishop Heber, he expired in his bath. Heart failure is given as the cause. He was, I think, in the 72nd year of his age, and the 38th of his missionary life, having arrived in 1869.

Farewell my friend and brother! You have found rest at last in the joy of our Lord, while I, though older than you, am left to tread the dusty road. To this *adieu*, it is, thank God, the Christian's privilege to add an *au revoir* as we look to the day, not far distant, when we shall meet again.

No new recruit can fill the place of an experienced veteran, but let me express the hope that our new recruits will rise to the height of the fallen leader. May they, like him, be men of trained talent and of untiring devotion to the cause of our Master.

PEARL GROTTO, NEAR PEKING, *August 27th, 1906.*

In Memoriam.—Mrs. Alice S. Davis.

BY REV. HAMPDEN C. DUBOSE, D.D.

At the Centennial Exposition in Philadelphia, 1876, two young lady visitors were introduced to each other by a mutual friend, and casually in conversation they found out that each was considering the question of offering herself for work in China. From that day their souls were "knit" together. They were appointed together by the Presbyterian Board in New York; they came together to China, arriving February, 1878; they were married at the same time, December 4th, 1878; and together they spent most of their missionary life in Soochow. The one was Mrs. Alice S. Parker, the classic scholar, the gifted teacher, the earnest labourer and charming friend, who entered into rest in the summer of 1901. The other, the subject of this sketch, was Mrs. Alice S. Davis, the wife of Rev. John W. Davis, D.D., who died March 10th, 1906, in the 56th year of her age.

Left an orphan in her early years, Mrs. Davis was adopted by her maternal aunt, the wife of Rev. James A. Reed, D.D., who for ten years preached at Wooster, Ohio, and afterwards for twenty years was the pastor of the First Presbyterian Church, Springfield, Illinois. Her home associations were with the Manse—its sacred environments, its multitudinous calls, its ministrations in sorrow, its social duties, its literary surroundings, its ministerial visitors, and its holy influences. Suffice it to say our friend was a pattern of good works to the youth of the church, with whom she was a great favourite.

Her gifts and graces specially shone forth after she had a home of her own. Quick in her movements, active in her labors, gentle in her manners, joyful in her disposition, merry in her conversation, prudent in her speech, helpful to her neighbors, weeping in sorrow as easily as a child, a kind nurse by the sick bed, a lover of hospitality, she stretched out her hand to the poor, looked well to the ways of her own household, and husband and children blessed and praised her.

She loved the Chinese people and exerted a wholesome influence over those with whom she came in contact. She spoke well in the native tongue, and her two day-schools were of a high order of

excellence. She was always at her place by the organ at service, and exhorted the women to choose that good part which shall never be taken away from them. Her love of her chosen work continued to the end. Her pastor, Rev. O. A. Hills, D.D., wrote after her departure that "her interest in missions was constant and deep. A few weeks before her death, at a meeting of the Ladies' Missionary Society which she attended, all were impressed by a prayer in which she showed a deep insight into the Chinese situation and a warm concern for the success of Chinese missions."

As a mother the finest traits of her character were displayed. Self-denying almost to a fault, watching over her children with anxious solicitude, joining most heartily in their sports, aiding in their education, never seeking her own but that which was beneficial to them, with wise counsel and holy example she strove to fit them for the highest possible sphere of influence in the church which she loved so dearly.

When they returned home to school she went too and abode with them in Wooster, Ohio, the home of her childhood, where she made a home for them. Though in feeble health for some years her great desire was to come back to China to join her husband at the Theological Seminary at Nanking and her son, Prof. John W. Davis, and bright and cheery were her letters, full of expectant hope of the family reunion in July. But just before the graduation of her daughter, Miss Alice, while seeking the mild winter in the "Sunny South," at the home of her brother-in-law, the Rev. W. H. Davis, pastor of Sharon Church, she was called to a heavenly mansion and her body was laid to rest in the beautiful Elmwood Cemetery, Charlotte, North Carolina, awaiting a glorious resurrection.

One by one the little band, who in the seventies laboured in Soochow, are "gathering home."

Soochow.

In Memoriam.

REV. M. B. DUNCAN, M.A., LL.D. (GLASGOW).

BY REV. E. MORGAN.

Every life has its pathos. None more so than that which is cut off in its prime. Particularly is this felt in the case of those who are stricken down in the midst of great usefulness with lives rich in varied experience and minds that have reached the culmination of their powers. Equipped as they are to do "greater things" and ready to exhibit to the full those powers with which they have been purposely endowed to help and lead their fellow-men, their early death brings a keen sense of poignant grief. Though we may not question the inexorable decrees that regulate human life nevertheless we stand perplexed before such apparent wasteful extravagance of nature. Such are the suggestions that spring up when

we think of the death of our friend, Dr. Moir Duncan. The years of his life were lived strenuously, leading us to expect much more in the coming years than even he had accomplished in the past.

In his case truly "the child was father of the man." For as a lad working on his father's farm he felt the irresistible call of the vaster world and saw a horizon wider than that which bounded his early surroundings. He early responded to the promptings of nature. The resolution to seek a larger field of influence and opportunities was matched by a will equal to overcoming all the difficulties that stood in the way. It was by no means easy for him to link himself with the larger world. Early left an orphan he had to fight his way from obscurity to publicity, from a very circumscribed sphere to one of much larger influence and power. His advantages were few, and after some years' business experience he entered the Baptist College of Scotland and graduated in arts in the University of Glasgow, taking prizes in English and philosophy. He also took the science course, but without a degree. From Glasgow he proceeded to Mansfield College, Oxford. Principal Fairbairn was much impressed by his great ability and equal industry. As a student his force of character was always felt. He particularly appealed to young men in his preaching. Whatever he did, was done thoroughly. When in Oxford he also studied Chinese under Dr. Legge and obtained an insight into the style of Wên-li before he knew anything of Mandarin. He thus, in every way, endeavoured to obtain the best he was able to get, in order that he might give the best he could to China. He looked upon the missionary calling in a serious light and early realized the importance of a thorough education to meet the many possibilities of effective service he knew awaited him. He arrived in China in the winter of 1887. It was characteristic of the man that almost the first thing he did, was to have the brick floor of his rooms scrubbed with soap and water, but to very little purpose! He vigorously applied himself to the study of Chinese, and to such effect that his Peking examiner, himself on the revision Committee, suggested after the results of the third year's examination that Mr. Duncan should represent his mission on the mandarin version. He obtained the command of a large vocabulary, though it always had a little flavour of being "high." As in everything else he was a rapid speaker, and the Chinese early christened him the 三快, viz., 快吃, 快走, 快說. Moreover he had a splendid working knowledge of the classics. He had at command all the extracts necessary to clinch an argument or enforce a truth. He was thus formidable in discussion and powerful in debate, both in English and Chinese. His mind was keen and his knowledge fairly extensive. And the Chinese soon learnt to be careful and cautious in their discussions with him. His propositions were generally based on reason, and his language was ever forceful. He had not been many years in Tai-yuan-fu before he was transferred to the new work in Shensi to organize in conjunction with others the church and spread the Gospel amongst the emigrants that poured into these parts from Shantung and other provinces.

The church in Shensi owes much to his initiative and insight. The foundations of a self-supporting, self-propagating church were

well laid and much of the success and prosperity of that work is owing to his energy and foresight. The Boxer rising compelled a withdrawal to Shanghai, and soon after arriving there Mr. Duncan joined the British forces as an interpreter. When the way was opened he with others left for Tai-yuan-fu to settle up the tangled affairs of our mission; these were placed on a satisfactory footing in the course of a few weeks. He hurried away from Shansi to Shensi to attend to the pressing duties of famine relief. That province was sorely stricken by a serious famine. Fortunately the American fund proved adequate to the calls upon it. Mr. Duncan took a leading part in the organization of relief; many lives were saved and widespread suffering relieved. Then the call came to undertake the duties of principal of the Shansi Imperial University. He had always a desire to work among students and the higher classes, so he felt all the more ready to accept this invitation to Shansi. It was, however, no easy task he had to face. He had to organize the institution *ab initio*. Every detail, even to the mending of a roof, had to be supervised; he had to interview students and arrange plans with the officials. The courses of study had to be mapped out and classes had to be arranged. He had to *establish* the new and conciliate the old. It was easy to arrange matters with a sympathetic and enlightened governor, but unfortunately these did not stay long. It was, however, difficult to struggle with obstinate and self-willed men, as many of the authorities proved to be. But Mr. Duncan brought the institution to a state of efficiency in education and discipline in conduct which elicited the admiration even of enemies. As a missionary and the principal of a college he proved himself equal to every situation, and whatever he did, was done well and efficiently. He was so successful as an organizer, because he paid such attention to details. Whether dealing with boys in elementary schools or more advanced students in the university; whether attending to the statistics of a small country church, or recording the affairs of a university, there was always the same care evident in every detail. The whole was so complete because the parts were so perfect. If genius is but attention to details he had it in abundance.

His energy was immense. He could not sit still; both mind and body were ever on the move. Visiting churches and maturing plans he was incessant in his activities. Old things wore a new aspect when he handled them. No meeting was dull when he was there. He always circulated his ideas; men's minds had always something to think about. If there was nothing else to be done, he would have a special meeting for the discussion of the best means for improving church funds. As the Chinese said, he was a good tax gatherer for the church. The virility of his mind gave an impetus to all his actions. As an admiring student once said: "You can know from the way he walks that he means to do great things for China." "Attempt great things" was ever his motto, but he equally held that great things would be successfully accomplished only as attention was paid to small things. It was characteristic of him that difficulties but increased his determination to overcome them, and no obstacle prevented his attaining a desired goal. He

would cross swollen rivers and ride all day in pouring rain to attend a committee meeting, which could be postponed. His excess of zeal and energy often led him into trouble in travelling, and often he found that the old saying was true, "More haste less speed."

Yet he was ever ready to listen to the opinion of others, and if he found they were better than his own to follow them. He was a loyal fellow-worker, and always rejoiced in the gifts of others. He greatly loved freedom of action. What he claimed for himself he gave to others. "Let each have liberty to do his own work in the way he thinks best and let all coöperate in divers ways towards the one great end," was a saying of his. His mental outlook was wide and his disposition generous. Naturally such a character could not be without a strong element of ambition. Some felt a feeling of aloofness in his presence, and that it was not easy to get near enough to understand him.

As a teacher he always endeavoured to find the principles underlying every question. He was not satisfied with stating the surface ideas of any problem, but he would probe deeper and endeavour to state the reason for every proposition advanced. He faithfully followed Professor Caird's advice in dealing with every subject and tried to discuss all questions without the personal factor. His work at the University commanded such confidence and respect for that very reason. He endeavoured to act according to reason rather than feeling. Such a method of course gave great offence in many quarters, for the method clashed with the usual Chinese idea of "face" and "jen-ch'ing." But in the end students and patrons had to confess that Dr. Duncan "acted earnestly" and only in the public interest. When the governor's nephew was refused admittance as such, and had to pass by the usual door, students saw at last a man they could trust, though they felt his severity in other ways. He had a great deal of the statesman's intuition. He did not always demand all he would like done, but only what he felt was possible. He weighed circumstances and acted accordingly. In facing people he was ever bold to express his opinions. Yet with all his fearlessness in expressing and maintaining his views there was a strain of cautiousness in his line of action that often gave the impression of timidity. Dr. Duncan died comparatively young, and we wonder what might have been if his life had been prolonged. As it is he has won a high name, both as missionary and educationist. The past achievements gave promise of still great possibilities in the future. But he was cut off in the prime of life with mellowed powers, and ripened experience, which would prove of such incalculable help to China in her present condition. He was not permitted, however, "to grow old and enjoy the best which is to be, the last of life for which the first was made." It was a bitter disappointment to him. But towards the end he cheerfully accepted the inevitable. He looked on death calmly, he felt tired and wanted rest. As we mourn for our departed comrade, we would drink in the spirit that animated him. "It is better to burn out than rust out," was one of his sayings.

Church Praise Department.

Rev. I. Genähr, writing from Hongkong, on 23rd August, says:—

“The comparison of the three versions of the Glory Song have been very interesting to me, as I have translated the same myself last year for church use in Hongkong. I send you a copy of it in case you want to reprint it. I add a translation of Miss Havergal's beautiful hymn, “True-hearted,” which I have also translated last year for the Y. M. C. A. (Chinese Department) of Hongkong. As far as I know this hymn has never been translated into Chinese.

“THE GLORY SONG.”

榮耀詩歌

約翰書叁章二節

葉道勝譯

一

凡諸勞苦試鍊我已經過
登彼華美之岸穩歷風波
惟得親近我所尊崇愛主
此福歷世將爲榮耀於我

疊 係此將爲榮耀於我
我將蒙主恩得觀主面貌
唱 此將爲榮耀於我

二

我主無窮恩賜倚賴爲可
在天上明宮將得快樂所
惟得在彼見主顏容顯著
此福歷世將爲榮耀於我

三

在彼亦見良友我素親密
使我快樂滿足如海充盈
惟得救主向我微笑歡喜
此福歷世將爲榮耀於我

"TRUE-HEARTED, WHOLE-HEARTED."

BY FRANCES HAVERGAL.

九 八 七 六 五 四 三 二 句 疊 一

青年會之口號

葉道勝譯

誠心兮一心兮忠心耿耿兮
子子歟聖旗兮我立在其下
其口號大呼兮呼之無停止
誠心兮一心兮今而永遠矣
誠心兮一心兮忠心耿耿兮
剛勇兮竭力兮心服從令兮
誠心兮救主你識我已往兮
有罪污有奸詐求因主榮耀
誠心兮我所愛榮華之主兮
全管我心志統轄我諸情兮
半心兮反心兮須警戒謹慎
凡膽怯常捨兮獻己為燔祭
半心兮救主曾以己全與我
祝福洋溢兮應許如寶貝兮
半心兮我主歟讚爾之人兮
斷乎不可寬顧獻心歸主兮
姊妹兮親愛姊妹兮聽之哉
誠心兮一心兮隨在響應兮
耶穌偕我兮其安息在前兮
姊妹兮愛姊妹兮齊聲疊唱

我等之君王賴爾當如此
倚賴爾能力為爾戰無怕
我心之謳歌得自由之喜
我等之君王賴爾當如此
以後必歸服我昭昭之君
此乃我欣然甘心獻主兮
我置爾足下其心質柔弱
醫之又潔之脫離罪詐兮
求用爾大能專做我主兮
使之降服盡歸屬於主兮
惟有專一者能表其誠信
除非專心人誠心不能濟
豈可還半兮不盡獻於彼
永遠穩固兮斷無反覆兮
知主捨生兮豈能惜身兮
我生兮專為爾愛及爾榮
今日救主招呼當響應來
聲音美甜洋洋乎盈耳兮
視哉其旗兮招展在上兮
呼口號兮勇且仁之號兮

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Why Students do not enter Christian Work.

BY REV. J. H. JUDSON, HANGCHOW.

A GREAT deal is being said these days about our Mission educational institutions not furnishing as many young men for Christian work as they ought to, or perhaps rather not as many as they did in former years. That there has been a great decrease from among our Christian graduates who are offering themselves for Christian work is a fact that cannot be denied. No one is more cognizant of it and feels it more

keenly than those who are engaged exclusively in educational work. The reason of this decrease is not due, as we think, to any changes in administration or methods. We believe that for the most part no radical changes have been made. Just as much religious teaching is given now as in former years; the high calling of the ministry or Christian service of any kind is held up before the students with as much emphasis and as frequently as ever. The reason of this scarcity must be traced to some other sources than to the administration or methods within the institutions themselves. The teaching of English is generally given as the paramount reason. Doubtless this has been a great, if not the greatest, cause which has turned aside so many young men from Christian work into secular callings. But it is no longer an English education alone that is doing this. Our graduates, being well trained in mathematics, physics, chemistry and kindred subjects are in just as great demand as those with an English education. A large number of our graduates, who have no knowledge of English, are teaching the above branches in Chinese in government and private schools and receiving a salary as large, if not larger, than the teachers of English, so that it is not English alone that is taking our young men away from Christian work.

To the mind of the writer the cause is solely found in the great radical change that has been coming over the whole empire within the last decade and reached its climax within the last two years. The doors of the secular callings have been thrown open wide; the demand for well educated young men along all lines, especially as teachers, is far beyond the supply; while the remuneration given in any of these positions is far beyond what was ever dreamt of a few years ago. As a natural result of all this a vast wave of commercialism has swept over the country, taking with it our college graduates. There was a time when in indenturing students a clause was inserted to the effect that the mission would not guarantee any employment to a student after graduation. It was then thought wise to insert such a clause as a safeguard, because every young man, after finishing his course, expected the mission to provide for him some position. It was quite natural, for his education had unfitted him for any other work except work in the mission. There was scarcely anything else that he could do. At that time it was extremely desired that the day would soon come when there would be other openings, and now that day has

come in full force. The tide has turned, and it is now suggested that a clause be inserted in indentures to the opposite effect, binding our students to enter upon Christian work after graduation, or else refund the entire cost of their education. But we think that young men are not so *called* into the Lord's service.

Such periods of scarcity of candidates for Christian work are not unknown in home lands. Judging from articles appearing in American papers, it would seem that the present is just such a period in various churches in that land. The writer was led just recently to go over the roll of the alumni of one of the leading universities of the Presbyterian Church (North). This institution has the name, and that justly, of sending a large percentage of her graduates into the ministry. The investigation covered the years from 1871 to 1904 inclusive and showed that a trifle over twenty-five per cent. of the graduates for that period had entered the ministry. The roll of one mission institution at least, and doubtless others, showed an equally good record for the same years. The strange fact is that the record for the last six years (1899-1904) shows a falling off of just one-half or only twelve and a half per cent., a condition of things quite parallel to that with which we are now meeting here in our work in China. Hence this scarcity of candidates for Christian work is not peculiar to China or China's young men. The question naturally arises, Can anything be done, and if so, what? It is quite certain that in China as well as in our home lands Christian workers cannot be turned out to order as a piece of work from a turning lathe. We firmly believe that after all the only effectual thing that can be done is to keep on working with and praying with and for our students, especially those from Christian families, praying the Lord of the harvest that He will send forth more laborers into the harvest.

The Cost of Higher Education.

(CONTRIBUTED.)

IN this day of schools after the Western model, new educational questions are coming up for discussion and settlement, and it is important that judgment should be given only after thorough study and clear knowledge of the subject. Too often opinions are expressed hastily that are very far from the truth, and hence are very misleading. To judge the new educational system, that system must be understood.

It is impossible to judge fairly if we only take the old system for our guidance.

One matter that has called for much comment is the cost of education in the schools of new learning. Many who have attempted to establish such schools have failed, because they did not first "count the cost." Government officials complain that funds are lacking to establish the schools ordered by the Throne. Yet many who pay only a very moderate tuition fee are often heard to complain that education costs too much, that only the rich can hope to gain the higher education that the times demand.

In view of these complaints it is worth while to give some thought to this question. There is a great difference between the school of new learning and the old system that has prevailed in China for ages past. Formerly the school was in the home. A teacher was engaged to instruct the children of the family. For this the one teacher was sufficient. The course of study was limited to the history and literature of China. To master this and then learn to express the results of study in a graceful Wen-chang,—this was all.

Now a glance at the catalogue of any of the new schools will show that there is now a much wider curriculum. While the history and literature of China are still studied, in addition to these there is a long list of new subjects. Learning is no longer confined to China; it embraces the world. So instead of the one teacher in the old family school, now ten or fifteen are necessary in any modern school of higher education. It is simply impossible for one teacher, though he may be a man of ever so much learning, to teach successfully all the subjects embraced in the curriculum of the present day-school.

So, instead of the old family school, we have now a large number of students, sometimes several hundred, gathered in one place. They come from different sections of the country and usually have no previous acquaintance with each other. The school is the attraction. Here the students are divided up into classes and each teacher gives instruction in his department at regular hours. Effort is made to so arrange studies and classes as that each student shall get the greatest amount of profit. Each teacher is supposed to be thorough in the department assigned to him. And as thoroughly trained men each of these teachers in the new school will require a much higher salary than was paid under the old system. We may

not appreciate the reason for this, but it is a fact, and one that must be considered in counting up the cost of higher education.

Another item that calls for large expenditure is the school buildings and dormitories, together with the large grounds for drilling and athletic sports necessary for the large body of students. Special attention has been given to the construction of such buildings in other parts of the world that they may be thoroughly adapted to their use. Architects have devised a special class of buildings; particular attention being given to light and ventilation. For either to be inadequate hinders instruction and damages the health of the student. In school work we cannot ignore the old adage of "a sound mind in a sound body." Hence the great improvement in the architecture of school buildings within the past twenty-five years. China can hardly be content with less than the best. She will demand the very best for her sons and daughters; for anything less will be a hindrance to the cause of education. But this *best* can only be gained at large expense, which adds much to the cost of higher education.

Instruction in modern schools, especially in the different branches of natural science, demands much apparatus. It is impossible to give satisfactory instruction without this. Many of the instruments needed are very costly, and in any well equipped school several thousand dollars at the least must be expended under this head. In many of the larger universities of the United States tens of thousands of dollars have been expended for apparatus of different kinds necessary and helpful for instruction.

Now when we begin to sum up the various items of expense necessary to establish a new learning school of high grade, we find that the tuition fees paid by the student utterly fail to meet the cost. In fact, the student who pays the highest rate of tuition that is charged in China to-day probably does not pay one-half the cost of the instruction that he is receiving. The other half must be provided in some other way, or the school must die.

In illustration of this take a representative school where the *tuition* fee is \$65.00 per annum. The other fees, such as for board, uniforms, etc., are for the necessary food and clothing of the student and are outside of the tuition fee and should not be confused with it. These fees add nothing what-

ever to the income of the institution. The total expense of the school to-day for one year, including salaries of teachers, native and foreign, interest on money invested, general running expenses, etc., is about \$25,000.00. Now with 100 students in attendance, each paying full \$65.00 tuition, each man pays but little more than one-fourth of the cost of the instruction that he is receiving. With 200 students in attendance the expense would be increased somewhat; still each student would pay a little larger per cent. of the cost of instruction, but still barely one-half. Now what is true of the ——— University is true of all schools for higher education everywhere. No such school can depend upon tuition fees for all of its expenses. There must be some other resource.

If we thus study the cost of higher education we can understand why governments, with few exceptions, make no attempt to furnish this higher training, but confine their efforts to the 小 and 中 schools. To illustrate, take the government schools of America. The government has a military school at West Point, New York, for the training of officers for the army and a naval academy at Annapolis, Maryland, for the training of officers for the navy. These schools are both of high grade, but their special business is to train men for government service. They can receive only a limited number of students. The tuition is free, and each student is also furnished with an annual allowance for board, clothes, etc. But each graduate must take his place in the army or navy and serve for a certain number of years in return for his training.

In the different States of America taxes are levied for educational purposes, and these taxes are expended in founding 小 and 中 schools, which are free to all children of school age. In 1898 the number of children, male and female, in the United States, from five to eighteen years of age, were estimated at 20,865,377. Of this number 14,379,078 were enrolled in the government schools. The idea is that each child should have sufficient education to manage his own affairs and to make an intelligent citizen. The people are taxed to provide this much education to all children of school age; no tuition fees are required.

But, except in very few instances, there is no attempt on the part of the government to provide for the higher education. A few of the States have established colleges where tuition is free, but in the large majority, even of these State colleges,

tuition fees are charged. In 1898, out of more than 400 schools of higher grade in the United States, only forty gave free tuition. Of these forty, twelve were theological schools established by the churches to train men for the ministry, and six more were also church schools with free tuition. Fourteen were government schools established by taxing the people, two were for Negroes and Indians, and the remaining six were free schools established by private individuals. But in these schools only tuition was free ; board and all other expenses must be met by the students. In all the other schools besides these forty tuition fees were charged.

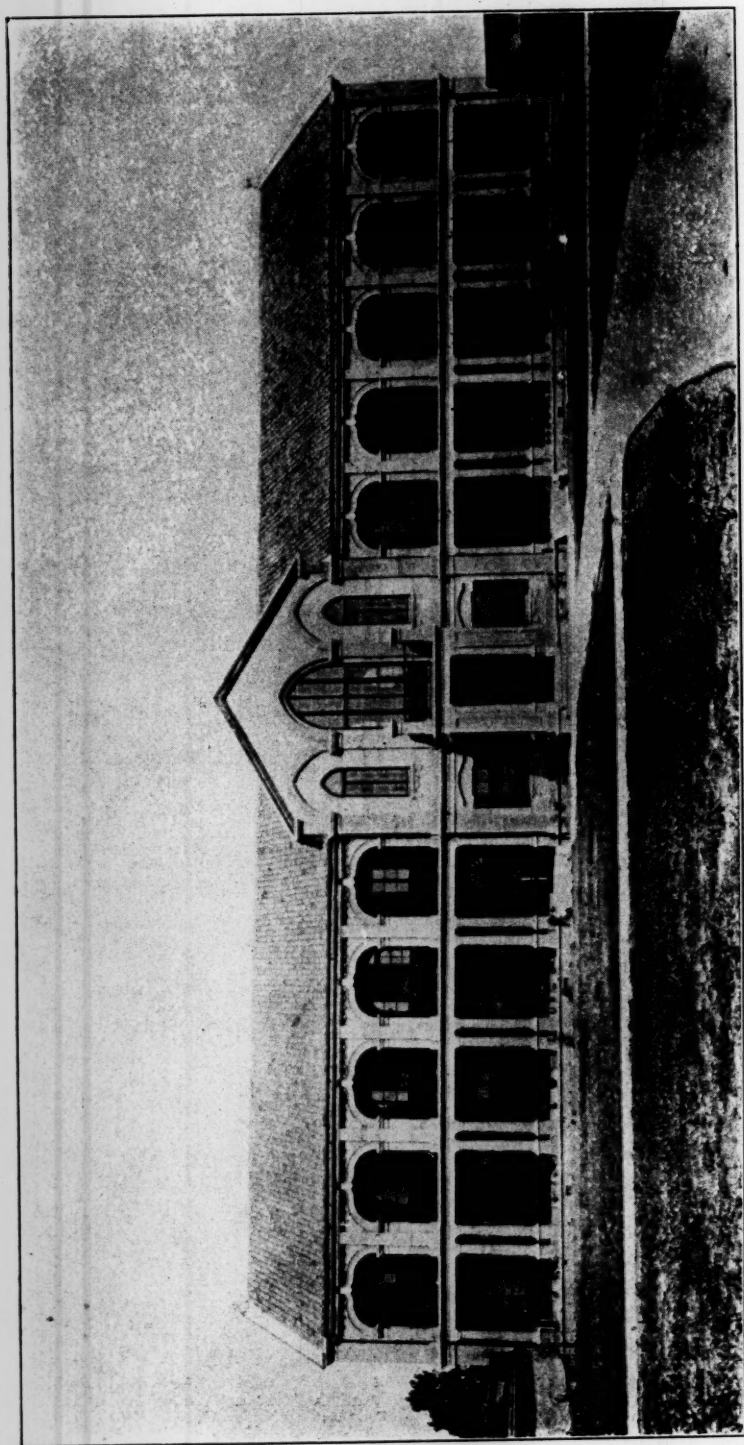
The attempt of the government of China to establish schools of higher grade, not only with free tuition, but also free board and money to meet the students' general expenses, has already proved a burden too heavy to be borne. To establish a general system of schools of high grade on this basis will demand the expenditure of a larger sum of money than the government can afford. If this system is persisted in, only very few schools of higher grade can be opened, and so only comparatively few students can be accommodated. But there are signs of a change. When the new Board of Education gets seriously to work, the great expense will compel them to adopt some other plan.

In the United States the schools of high grade all have an endowment fund, which is invested in different ways ; the interest only being used to meet the expenses of the school. This fund, together with the tuition fees, forms the income of the school. The value of these endowments varies considerably. Six of the largest universities have an endowment of over \$10,000,000. There are twenty, whose endowment is over \$2,000,000, but less than \$10,000,000, while there are thirty-three institutions with endowments between \$1,000,000 and \$2,000,000. The endowments of other schools vary from \$10,000 to several hundred thousand dollars. Without these endowment funds it would be impossible to carry on these great schools with anything like their present efficiency, if at all.

These large endowments are, in nearly every case, the gifts of wealthy men for the advancement of education. Notable gifts, ranging from \$1,000,000, to \$14,000,000, have been made by single individuals to the different institutions of learning. These large amounts have enabled these great schools to provide every needed equipment, to arrange courses of study covering

the whole field of knowledge, to secure the very best men for positions on their faculties. When the wealthy men of China come to take the same view of educational work, when they so fully appreciate its value as to make liberal gifts for its advancement, then we can expect to see higher education flourish in China as in other lands. It is simply impossible to build up a great institution of learning without a large sum of money. The cost of higher education is not yet understood in China.

Hence it is just this side of the question—the cost—for which no adequate preparation has been made. The general idea seems to be that if China decides to have this higher education for her sons and daughters, but little more is necessary. At most build a school house, engage a few teachers, and the work is done. There is no real preparation for the continuance and growth of the school. The items of income set aside by the government for the support of its schools, as for instance the profits of the mint, are often such as cannot be relied on. Should they fail to yield a sufficient income, the school must either be closed or be conducted in an unprofitable manner. Where schools are established by individuals the whole amount of money appropriated is usually expended in buildings and equipment, in getting the school started, while nothing is provided for its continuance. Hence the vacillating policy, the constant change, that we see in educational matters. Schools opened last year are closed this; they do not live and grow. They die, and the money and time expended on them is simply wasted. Those, then, who would establish high grade schools, should first "*count the cost.*" It is well to keep in mind that we "cannot get something for nothing." Only the gambler expects to do this. There is nothing more valuable in any country than a thorough educational system. Such a system is of far greater value than a large army or a strong navy. Yet millions of dollars are expended on army and navy, while the attempt is being made to build up and forward the educational system of the Empire through the expenditure of a few hundreds of thousands of taels. A cheap educational system always means inefficient work. The experience of all the nations that have attempted to build up educational systems will only tell China that this great and important work can only be accomplished by a large outlay of money. Also that if this work is done effectually, then both government and people must unite in the effort.



ENGLISH METHODIST COLLEGE (U. M. F. C.), NINGPO.

The English Methodist College, Ningpo.

NINGPO has ever shown itself to be a wide-awake and enterprising city. It has been a centre of educational and commercial activity for many years, and in these days when, throughout the empire, Sovereign, officials, and people are straining every nerve towards the attainment of a more modern and efficient system of education, it would be surprising indeed if Ningpo were not found in the front rank of the reformers. The visitor to Ningpo will not be disappointed in this respect. In the city he will find half a dozen large colleges supported by the gentry, the officials, the Educational Society, or by the various Missions, as well as over a hundred small schools. As he passes up the river, before reaching the Settlement, he will see, some distance beyond the right bank of the river, three imposing buildings. The first of these is the Ningpo College, which owes its existence to the enterprise and ability of Mr. Robert Fitch, but which is now entirely under the control of the local gentry. The third and most prominent building as seen from the river is the Roman Catholic College. The central building is the English Methodist College, and, as will be seen from the photograph on the opposite page, although somewhat smaller than the other two buildings, it is not without architectural beauty.

The land in which it stands is twenty mow in area. The building itself is one hundred and fifty-four feet long and fifty-two feet deep. On the ground floor in the centre of the building is the reception room, flanked on either side by business offices. Behind these rooms lies the dining hall, a spacious room, admirably suited for its purpose. Branching off from this on either side are the central corridors leading to the class-rooms, which are twelve in number. The principal room on the upper story is the chapel, which occupies the whole of the centre of the building. It will seat two hundred and fifty worshippers. On this story, too, are sixteen bedrooms and dormitories, which are capable of giving sleeping accommodation for more than seventy students. Behind the main building are commodious servants' quarters, lavatories, and other buildings.

The total cost of the buildings, including the Principal's residence, which will shortly be erected, will be about \$33,000.

Although the College building has only recently been opened, the work is of long standing. The present institution is the development of a school founded by Rev. F. Galpin many years ago, and owes its present form largely to the labours of Rev. G. W. Sheppard, who for several years preceding the year 1904 was in charge of it.

The full course of study for graduates of the College involves seven years' residence, but students may become graduates of the Preparatory Department who have spent four years therein. As far as possible equal stress is laid upon Chinese and Western subjects, and the students' time is equally divided between them. Instruction in Western subjects is largely given in English.

Mr. H. S. Redfern, M. Sc., the Principal of the College, is ably assisted by Mr. Yuen Li-teng, a graduate of St. John's College, and by five assistant masters. At present there are about sixty-three students in residence. There seems to be every prospect that in its new home the work will spread and grow and become a powerful factor in the extension of Christ's kingdom in China.

Our Book Table.

奉教不可謂難. Don't say "It is hard to embrace Christianity." 奉教不可遲緩. Don't put off accepting Christianity. 人居斯世何爲急務. What is the most important thing in the world? Rev. I. Genähr. Hongkong Religious Tract Society. 2 cash each.

Three sheet tracts on important subjects. The style is easy Wên-li, very clear and scholarly, and the subject matter is an urgent exhortation to believe the Gospel. Tract No. 2 has in the second last line the phrase 及早預防, "Quickly get ready." 防 does not seem the right character to use in this connection.

J. D.

Nying Ing Lih Yuing Z-we.

This is a reprint of an *English and Chinese Dictionary* which was first published by Miss M. Laurence in 1884. It contains nearly seven thousand characters, arranged in the first part of the book according to the radicals, and in the latter part according to their sounds, with brief definitions in English and in Ningpo colloquial. The book was prepared with the object of helping Chinese to increase their knowledge of the English language, and also to assist foreigners in acquiring the Ningpo colloquial. The experience of more than twenty years has proved its adaptedness to both these ends,

and many will welcome its republication at this time. It should find a large sale among the Chinese in their present eager quest of English, and no foreigner who is studying the Ningpo dialect should be without a copy.

J. R. G.

General Complete Geography, 中學萬國地誌, 2 vols. Translated from the Japanese by 外部主事 戴翼聲. \$1.50.

These handsome two volumes, quarto size, will be a source of delight and information to young and old in China. In the fully two hundred illustrations the reader is taken to many countries, meets with many different kinds of people, sees many curious animals, and learns many interesting customs, etc. A special feature has evidently been made of the maps. There are ten large colored maps, also colored charts showing the times and flags of different nations.

The Geography seems well up to date; we note the treaty between Japan and Russia, late Customs reports and recent European political changes. Of 120 sections 25 are devoted to China. We hope to have its value as a school book referred to in a future issue.

M.

初等小學華英教科書. Illustrated Chinese National Readers, No. 1. By Ma Kuin-fu, Methodist Publishing House. 25 cents.

The title of this book at once recalls the "Chinese National Readers, with Illustrations," which has been published by the Commercial Press and has had a phenomenal sale. On examination we find the two books are very much alike. If imitation be sincere flattery the Commercial Press may be flattered. One feature of this book which I have seen in no other Reader is that the Chinese characters have the Romanised spelling written underneath. This is probably the first step towards teaching Romanisation in the schools, and this would do more to spread the mandarin dialect over the whole of China than any other conceivable project. There are a few errors—printer's perhaps—page 9 青 is spelled ehing. Page 45 green glass is written where "grass" is intended. On page 45 divided is twice mis-spelled. The 19th leaf is inserted a second time after page 48.

J. D.

Moral Philosophy, 是非學體要. By the Rev. W. M. Hayes, D.D., Ching-chow-fu, Shantung.

Not a great deal has been written thus far in Chinese by missionaries on the subject of ethics. Perhaps they have felt that, as the Chinese are great moralists, it would be something like carrying coals to Newcastle.

Yet certainly there is great need of text-books on this subject in our schools and colleges. The systematic treatise on moral philosophy is a want felt by a large number of school teachers.

Dr. Hayes has undertaken to supply this want, and we are indebted to him for a book which is clear and concise, and which

gives an admirable exposition of the subject from the intuitional point of view.

Thus far two volumes of the work have been published. The first deals with the nature and origin of conscience, moral judgments, the freedom of the will, impulses, and the influence of religion upon morals. This is based largely upon the work of Professor Alexander.

The second volume gives an excellent summary of moral duties—the duties towards self, towards others, and towards God. The third volume will be devoted to the subject of positive authority.

Where so much is good it seems like carping to call attention to some defects, but we must confess to being somewhat disappointed with the first volume.

The Chinese are intuitionalists in morals, and it is not difficult to make them see this point of view. At the present day, however, China is being flooded with literature from the West, giving the naturalist theories of the development of conscience, and it would seem highly desirable that any book on the subject of moral philosophy should at the outset give considerable space to the discussion of the utilitarian, hedonistic, and evolutionary theories. It will not do to keep silence in regard to them or to dismiss them as absurd in a few paragraphs. It should examine them carefully and show what truth and what error they contain. Whatever may be the origin of conscience, and believe as strongly as we may in the categorical imperative, still there can be no doubt that these naturalistic theories have much to teach us in regard to the development of moral judgments.

We would like to see the author insert a glossary of the terms used in the first volume as well as of those used in the second. We must confess to being somewhat mystified at first as to what distinction he made between 真心 and 是非之心. We gather that the first is used for conscience and the second for moral judgment. It is well in all abstract subjects like this to define the terms very clearly, and where two are sometimes used as synonyms to differentiate them distinctly.

We were surprised to run across in one of the arguments a somewhat shallow criticism of Berkeley's idealistic philosophy. It is similar to the famous one used by Dr. Johnson. To say that because you kick your foot against some object in a dark room, therefore you have proof of the existence of matter is not a very convincing argument. After all you are only conscious of the mental sensation of pain, and you are still in the world of ideas.

We close this brief review with the earnest wish that the author may find time in his busy life to expand the first volume of his work and give us the more extended and complete treatment of the subject which we know him to be so capable of giving us.

F. L. H. P.

Hangchow, the "City of Heaven," with a brief historical sketch of Soochow, "The Beautiful." By Frederick D. Cloud, Vice-Consul U.S.A. Presbyterian Mission Press, Shanghai. Price \$2.00.

Mr. Cloud's book belongs to a class which will be increasingly called for since it is addressed not to the general reading public of the home lands or to the

special student in the East, but to the traveller or tourist, whether resident near or far. And this insures for the book a cordial welcome, for it calls to attention one of the regions in China which is destined to become a favorite "side trip" for travellers.

Aside from a brief chapter on Soochow the book is concerned with the city of Hangchow and the immediate vicinity. It is a very readable volume of 110 pages, in which the balance is very well preserved; no topic receiving too much space. The brief historical sketch shows that Hangchow is comparatively a modern city. The account of the city, as it is at present, is clear and interesting. Some foreign residents of the city, however, may question Mr. Cloud's assertion that "by far the greater number of people speak Ningpoese," as the Shaoshing dialect is at least a very close second, if not, as some think, in the lead.

The chapter on the Tidal Bore of the Chien-t'ang River points out that visitors unable to get to Hai-ning can get a fair view of the bore near Hangchow. Mr. Cloud makes the distance from Hangchow to Hai-ning somewhat greater than it is, but his account is clear and has the merit which some other descriptions have not had of keeping the height of the bore within reasonable bounds. The greater part of the book is taken up with the stories and legends which have gathered around places and buildings located near the West Lake. The task of sifting and interpreting these legends is by no means an easy one, and it is inevitable that error should creep in. Mr. Cloud has collected stories of all places of important interest and put them in very readable form. He probably did

not consider it within the scope of the volume to trace the stories always to their original form, and so there will be need for further work at some time by the careful historian.

Yet for most readers the value and usefulness of the volume is not affected, and the richness of this region in legendary history will come as a surprise even to foreigners long resident in Hangchow.

Considerable space is given to the story of the patriot Ya Fei, whose grave is one of the chief points of interest. A "condensed paraphrase" of the legend of the White Snake makes a readable tale. The chapter on Christian Missions is quite full and accurate. But no feature of the book will call forth more favorable comment than the illustrations. They are numerous and well chosen, including nearly all places of chief interest. The letter-press reflects credit on the publishers.

F. W. B.

The Story of My Life. By Helen Keller. With her letters and a supplementary account of her education, including passages from the reports and letters of her teacher, Anne Mansfield Sullivan. Edited by John Albert Macy. London: Hodder and Stoughton. For sale at the Missionary Home, Shanghai. Price \$3.25.

It is not often that a book other than one directly concerned with the Celestial Empire appears on our book table, but to those whose deepest desire is to reach the hearts of them that live in darkness, this story of the unfolding of life to one seemingly beyond hope cannot fail of absorbing interest. To know of such a miracle, and to learn the details, told so brightly by the girl who was brought out of bondage into the liberty of knowledge, truth and love, spurs us on in our

endeavours to reach those whose spiritual night may be compared with the physical condition of the heroine of this tale. It is an autobiography, consisting of a series of pictures of her life, as Miss Keller remembers them, and most entertainingly has she told us of her struggles to overcome the disabilities of her deafness and blindness. Her gift of attracting and holding the sympathy of the reader, both with her personality and literary work, is extraordinary; and the occasional quaint expressions, quainter humour, and frequent flashes of wit make up a delightful narrative of what might otherwise seem to be but a revelation of unconquerable sadness. But her courage is not the least remarkable feature of this young author, and her example is an inspiration to all who live and work.

But this book is not of value only for the interest it awakens and the helpful lessons one may draw from it for every-day tasks. There are many hints, in Miss Sullivan's letters, for teachers of the blind, or deaf; and much encouragement for all who find the paths of learning strewn with thorns—no less for themselves as guides than for their charges. One feels that she is a fellow-labourer, and is encouraged to go on trying to lead some, if but a single one, out of darkness, into light.

H. B.

The report of the Thirteenth Conference of Foreign Mission Boards of the U. S. and Canada, held at Nashville, February 27th and 28th.

This report is only just to hand. Ten subjects were brought before the Conference; not one of them relating to matters of interest to missions in general, except that inquiring, "What number of

missionaries should we aim to send out?"—the answer being, "One male missionary and one unmarried female missionary to every 50,000 of the non-Christian population of the world." A committee of five was appointed to inquire into the subject more fully, and meantime a resolution was adopted that there ought to be at least a thousand volunteers ready to be sent out each year until the fields are occupied in force.

A strong presentation was made of the needs of Anglo-American communities in foreign ports, and a committee of five, with Mr. Robt. Speer as chairman, was charged with the duty of finding proper men. Interesting statements were made as to the phenomenal union mission movement in Korea and about church union in Canada.

The spiritual needs of Russia were discussed with a view to work in that empire when the way opens. The frightful conditions on the Congo were fully presented and appropriate resolutions adopted.

The ideal editing of missionary periodicals was treated by Dr. Robson, of Edinburgh, but no hint was given of the capital difficulty met in America of getting anybody to read the periodicals after they have been ideally edited. "The Layman, a Latent Factor in the Evangelization of the World," was the title of a paper by a layman, and the discussion showed that both in England and in America the laymen are constantly becoming more interested in world-wide missions. One of the most comprehensive and suggestive papers was by Dr. Herbert Lancaster (secretary) on the Experience of the Church Missionary Society, with its 1,400 missionaries, its income of \$2,000,000, and above all its

policy of *always* sending out suitable candidates, assured that the money will follow. In this respect that Society is a lighthouse for the world.

A committee was appointed looking toward the observance of a "missionary month" in the church calendar. An appeal was also issued for the adoption of a series of twelve missionary lessons for Sunday Schools. In the greetings from European missionary societies (given by Karl Fries, Ph.D.) a vivid idea of the opposition to German missions is given by the following quotation from a leading colonial journal: "Missions are as great a hindrance to the colonial development as malaria, black-water fever, and grasshoppers, and like these they seem to be ineradicable. We must, however, not cease to look for the serum that will kill them." Another party warns the missionaries against committing the same error as those did who introduced Christianity into Germany by "destroying the highest ideas of our forefathers and giving them entirely new ideas, the value of which we have not until this day been able to discover"! There is still abundant home mission work to be done in America, in Great Britain and in Germany.

A. H. S.

ACKNOWLEDGMENTS.

The Okayama Orphanage Record.
Famine Relief Number. 1906.

An excellently illustrated story of useful work nobly done.

Memorandum on Printing Missionary Books in the So-called South Formosa Dialect. By W. Campbell. 1906.

An interesting and handy booklet for reference.

The Christian Movement in Japan.
Fourth Annual Issue, 1906. Published for the Standing Committee of Co-operating Christian Missions. Methodist Publishing House, Tokio.

An invaluable annual. We hope to notice it at length in next month's issue.

We have received a copy of Vol. III of that invaluable work "Christian Missions and Social Progress," by Rev. James S. Dennis, D.D. (Fleming Revell Company, \$2.50 gold, nett). Full notice reserved for next month.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Guizot's Civilization in Europe. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Commercial Press:—

S. Newcomb's Elem. of Astronomy.

Phillip and Strong's Trigonometry.

National Readers for High Schools.

Methods for Teaching Elementary Science.

International Geography.

Methods for teaching National Readers.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the Press.

Concordance of the New Testament. Mandarin. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

"An Indian Princess." By Mrs. Bertha S. Ohlinger.

Abridgment of Mateer's Arithmetic. By Mrs. Mateer.

Catechism on St. John's Gospel. By Mrs. DuBose.

Twenty normal lessons for S. S. use. By J. C. Owen.

The Organized Sunday School. By J. C. Owen.

Hungering and Thirsting. By Mrs. MacGillivray (ready).

Charity's Birthday Text. By Mrs. MacGillivray (ready).

A friend enquires for some translation of Sylvanus Stall's Books on Self and Sex. Will some one work at them?

Rev. Geo. L. Gelwicks writes to say that he is working on a Concordance of the Old Testament in collaboration with Rev. C. H. Fenn on the New Testament.

NOTA BENE: Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies; more especially as the new material has been lost in the Whangpoo. He has also in mind to publish a China Mission Year Book, commencing with 1907, to be issued at the beginning of 1908; this to be the first of a regularly appearing series of Year Books. Suggestions as to what should be included in these Year Books are now solicited.

Editorial Comment.

Two remarkable Imperial Decrees have been promulgated during the past month. That of the 20th September, limiting the use of opium to ten years, and the consideration of measures for the prohibition of the habit, will be found in our Diary of Events columns. It is a further illustration of the fact that China is a land of surprises and sudden resolves. The Decree of the 1st September with regard to Constitutional Government reminds us that the "old order changeth and giveth place to the new," and that at a more rapid rate than was anticipated ten years ago. Then it was considered by some sage observers that China's political system was well suited to the moral condition of the people, and that attempts to introduce such reforms as a constitutional government called for higher ideals than those possessed by Chinese. There was not then, however, sufficient faith in the virility of the new ideas which had been planted in the heads and hearts of officials and people, through the study of the new literature which was making its influence felt in China. Many of the ideas, as understood by the people, were crude and their full trend insufficiently understood. But they helped to keep the eye directed and the soul striving after better things.

We have heard of one native municipality which set up lamp-posts, but the lamps were never lighted, as the oil was not forthcoming. The idea, however, was a good one, and no doubt would lead to increase of light in the future, under more happy conditions.

* * *

THE dissemination of new ideas and the gradual working of the new heaven
 Promise of among the edu-
 Constitution. cated and business
 classes and a lesser proportion of the official classes, have prepared the way for the Commissioners' report and the consequent Imperial Decree of the 1st September. Some of the sentences in the Decree are very suggestive. The first, for example, is illuminating and pathetic: "In obedience to the instructions of her Imperial Majesty the Empress Dowager, the Emperor issues the following decree." Some of the more significant sentences are:

"At the present day we hold relations with the various nations of the earth and learn that there is amongst them a mutual interdependence on and with each other, and this leads us to consider our own position, which seems pressing and fraught with danger unless we seek for wise and experienced men to assist us in the government of the Empire . . . In all their reports to us they (the High Commissioners) are unanimous in the declaration that the main cause of the backward condition of this Empire is due to the lack of confidence between highest and lowest, between the Throne and Ministers and the masses. . . Foreign countries really become wealthy and

powerful by granting a constitution to the masses and allowing universal suffrage to all. . . . But at this time of the day no method of procedure has as yet been drawn up, whilst the understanding of the masses is very limited. Any impetuosity shown in introducing this reform will at the end be so much labour lost. . . . In a few years' time . . . the time will come for appointing a day for the inauguration of a constitutional government. The whole Empire will then be notified of the fact. We would therefore earnestly exhort our Viceroys and Governors of provinces to issue proclamations to their people, to show an enthusiastic desire for education, to be loyal and patriotic, to sacrifice for the good of all, and to refrain from destroying a grand structure through petty strife and private quarrels."

* * *

ONE immediate result of this proclamation was a deter-

**Immediate
Results.**

mination on the part of the people to make the most of this promise. Meetings were held in important centres, the prior organization of which and the proceedings themselves showing how the race spirit of the Chinese is developing. The spirit of local patriotism is being superseded by something as intense and more extensive, which is promoted by the increasing opportunities of communication, which are tending very practically to the unification of the nation. As illustrating the nature of these meetings we will refer to four, held at different centres. In Canton the Chamber of Commerce and other public bodies arranged parades and public meetings, at which orations were delivered and patriotic songs sung. These were all taken part in by public societies and by the students.

In Amoy the Chamber of Commerce arranged a meeting to which all the schools and business people of the port were invited. At this meeting the Constitution Edict was read and expounded and the audience addressed on the best means for preparing the people to take part in the constitutional scheme. In Kashing the celebration took the form of public thanksgiving to the Emperor for his promise of a constitutional government, as soon as the people were ready for it. The celebration was held in the hall of a Confucian temple, and fifteen to twenty schools participated therein. In Shanghai several demonstrations were held, the most notable being a meeting convened by the native press. Influential men spoke on the necessity of preparing for constitutional government, laying special stress on the need for education—not forgetting girls' schools—in order that future generations may have the benefit of home training from earliest years. It is evident from the speeches at the last mentioned meeting that the organizers were determined to prevent the government from drawing back from the promise given. One of the speakers, referred to political reform as resting no longer with the government but with the people, appealing to the official, educational, and commercial classes to shoulder their share of responsibility and help the Throne to give reality to the present promise.

ONE interesting feature of the celebrations was a special meeting of the Chinese Christians, and the Decree. held in the historic London Mission church in Shanghai. On the cover of the programme a dragon sprawled as gracefully as was possible in its upright position between 上海耶穌教會 on the right and 敬祝立憲會 on the left. The items of the programme included patriotic Christian hymns, prayer for national prosperity and a thanksgiving prayer for the happiness of the people, reading of patriotic psalms, a quartette (pupils of the Anglo-Chinese College) in English, "My Country 'tis of Thee," and the following three addresses: "The future of constitutional government and China's prosperity," "The responsibility of Christians to lead the people", and "Methods of preparing for the constitutional government." We understand that the meeting was crowded; many being unable to obtain entrance. One item, 三呼萬歲 ("three cheers"), was not carried out. We understand the idea was, the first cheer (萬歲) to be for the Constitution, the second for the Emperor, and the third for the Jesus Church in China.

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WE adverted last month to the important questions which are rising before the missionaries and new conditions. through the changes which are taking place in China and promised an article going

more particularly into the missionaries' personal relations to the Chinese at this time. This article has, unfortunately, been delayed in its preparation, but with hearts and minds filled by the thought of what is involved in the changes and hopes mentioned in the preceding paragraphs it is well to think of the effect these changes will have on our native brethren and how we can be most helpful. The new conditions rising about us are bewildering to the old and the new alike. We see a China which was never seen before. We find aspirations, hopes, purposes in the minds of the people, and especially the young, which are a revelation to us. And yet we find that great numbers, in whose hearts we have helped to stir these desires, turn away from us to other sources of help and instruction. For a year or two the church, its helpers of every grade, and even its illiterate members, have been at a premium with many of these seekers for Western learning; any one who had been associated with foreigners could give some help in geography or history, or at least in the foreign point of view. But this stage has passed in many parts of the country,—is passing in all; and the attitude of the seekers for the new learning toward the church is crystallizing. What this attitude will prove really to be it is early to predict. By the time of the Conference next year we shall be better able to judge.

THERE appears every reason to suppose that in many respects we are to Contest more see in China a Engrossing. repetition of the course of events in Japan. It is well for us to be reminded of the action taken by Japanese Christians some years ago regarding foreign missionaries: "We do not deem it necessary that many more missionaries shall be sent us from America to preach the Gospel to the masses of the people. The ordinary work of preaching can be done quite as well by educated men of our own race. But if our friends across the ocean can send us men capable of becoming leaders, able to teach us how to grapple with rival systems of philosophy and religion and all the learned questions which confront us, then the more they send the better." That is not at present the case in China, where vast portions of the field are destitute and where the spirit of evangelization—strong indeed in many individuals—has not as yet moved in the church at large. But soon we shall see the church in China rousing itself to this great work of "ordinary preaching" to the masses. Meanwhile the word is passing from lip to lip among the missionary army,—“the day of apologetics has come.” We must have men to grapple with rival systems of philosophy and religion. The contest is growing more intense and more engrossing every day.

AN article by Rev. F. Rawlinson in *The New East* (the new and excellent quarterly issued by the American Baptists in China) upon the Function of the Modern Missionary, is admirably summed up in its closing words, which we quote: "We are most economical in the use of our resources when we do that for which we are best equipped, which those around us cannot do and which will make the work self-multiplying and self-supporting. Ten or fifteen years of this will produce men who will show us how to preach; but it will be a long time before they can occupy our places as teachers. When they can, our work as missionaries is done!" In the same magazine is an article by Pastor Nyi, of the Huchow Baptist Church, urging self-support and self-propagation on the part of the Chinese church. Nothing appears in his paper of the tone which is too often heard among those who urge independence of foreigners on the part of Chinese Christians,—that tone of distrust and self-sufficiency which prevents us from hailing their propaganda with delight. This desire on the part of the Christians to move toward independency, then, reaches in all directions among those willing to be led by foreigners, as well as among those who are alienated from us. This fact shows how rapidly the Chinese church is finding it-

self, and how at one it is in spirit and purpose.

* * *

If any of us feel hurt at the unexpected spirit of independence in men whom we were not conscious of having injured, and if we doubt their motives, we have at least Paul's method of comfort open: "Every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." But after all, our prayers for the Chinese, and our frequent exhortations, have ever had self-dependence, self-government, self-propagation, and self-support in view. Why, then, are we alarmed when the very things for which we have prayed are coming to pass? True they come in an unexpected form and with some blows to our pride and *amour propre*; they come in ways which look less Christ-like than we had hoped for; in short, instead of a healthy, harmonious, simple growth from dependence to independence, the church shows symptoms of being like all other churches in past history, a mixture of wheat and tares, uneven in its virtues and graces, complex in its problems and growth, and altogether beyond the power of man to direct or to fathom. It is our blessed service to pray for this church, to bear it up constantly before the Father of our Lord Jesus Christ, to labor for it, to endure in its behalf any and every suffering of

mind and body, and withal to be misunderstood, if need be; it is ours to pour out our whole life, our best effort, in hope of helping to present this church before Christ spotless at His appearing. But we must decrease and this church, may it increase!

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WITH regard to the last sentence we quoted from the Edict, referring to the desire for education, we undersand that H. E. Yuan Shih-k'ai has memorialized the Throne requesting a mandate enforcing compulsory education in China so as to prepare the people during the next ten or twelve years for the actual introduction of parliamentary government. His Excellency promises to exert himself to initiate compulsory education in Chihli province, with a view to setting an example to other provinces. As the necessity for female schools and the importance of female education has been referred to in the addresses at the celebrations, the frontispiece in this issue of the RECORDER will have a special interest to our readers. It depicts a unique conference for which each church in the Weihsien Presbytery elected two delegates, with the result that there were three hundred regularly accredited representatives coming from over two hundred villages scattered through thirteen counties. Altogether between four and five hundred women attended the meetings. Some of them walk-

ed on their crippled little feet 130 *li*, carrying their bedding with them; and several walked 140 *li*, among them, an old woman of seventy-eight years. Almost more remarkable than the willingness of the women to make sacrifices was the eagerness of the men to help in sparing the women by providing the necessary money and themselves managing the household affairs. For particulars as to the joyful meetings, the unprecedented social opportunities, and the timeliness and practicalness of the themes discussed, we would refer our readers to the September number of *Woman's Work in the Far East*.

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THE hearts of our readers must have been painfully stirred by the news of the terrible loss of life through the dreadful typhoon at Hongkong on the 18th September. According to the latest accounts the loss of life exceeded four thousand. River steamers had been sunk, ocean liners had gone ashore, and the loss among the native craft was beyond computation. One loss that will come specially home to us is the death of Bishop

Hoare, who was drowned while on a houseboat trip to some villages near Hongkong. Coming out to China in 1876 under the Church Missionary Society, he did a splendid work in Ningpo, Trinity College there being a monument to the thoroughness of his work. In 1898 he was consecrated Bishop of Victoria, and his career has been followed with keen interest by his friends in various parts of China. To the bereaved family and to his co-workers we extend our hearty sympathy.

We also extend our deepest sympathy to the family of Dr. Whiting, drowned at Peitai-ho (see page 556); to the family of Mr. Sparks, of the C. I. M. School, drowned in Chefoo harbor; and to Dr. and Mrs. A. H. Smith, whose only son was drowned at Lake Geneva on the 8th August while endeavoring to rescue a lady.

We thankfully acknowledge God's goodness in caring for all on board the S. S. *Manchuria* that went ashore near Honolulu. Among the returning missionaries were Dr. and Mrs. G. F. Fitch, who will be welcomed by many in important lines of mission work all over China.

Missionary News.

We regret that pressure of matter prevents us this month from printing Revival news from Shantung, reports of Federation Conferences, and an account of the new church building at Kuling.

The appeal of the *Chinese*

Christian Intelligencer for the sufferers from the floods in Hunan was very generously responded to by the native Christians, who contributed about \$250.00. Sixty dollars of this came from Dr. Hunter Corbett's church in Shantung.

Free Distribution.

Many of our readers already know of the "L. and K." distribution of tracts, especially through having received a gift of J. H. McConkey's work on the Holy Spirit. A friend in China has given a free-will offering to start a similar work in connexion with the C. L. S. Two books will be used as a beginning, viz., Murray's Spirit of Christ (for Christians) and Bushnell's Character of Jesus (for non-Christians). If you wish to receive a copy of either of these books (the first in Wên-li, or Mandarin; the second in Wên-li only) for wise and specific giving on the lines of the "L. and K." work, please send your address, name and style of book and name of Chinese friend to whom you wish to give it, to Mrs. Donald MacGillivray, 54 Range Road, Shanghai, and you will receive the book by post free.

S. B. M. in Shantung.

We are glad to learn that the Bush Theological Seminary of the American Southern Baptist Mission will open its fall term on October 2nd at Hwang-hien instead of at Têng-chow-fu, where the classes have hitherto been temporarily held.

Hon. J. C. Bush, of Mobile, Ala., last year contributed \$10,000 U. S. Gold for the purpose of erecting the Seminary building and two residences for the teachers, in memory of his honored parents. These buildings have been erected, under Dr. Pruitt's superintendence, in the eastern suburb of Hwang-hien, and, though the residences are not yet completed, the term will begin as appointed. Dr. Pruitt and

family and Dr. J. B. Hartwell (with his daughter, Miss A. B. Hartwell) have removed hither, and will be glad to have their correspondents note their change of address. It will hereafter be Hwang-hien *via* Chefoo, instead of Têng-chow-fu *via* Chefoo.

Sidelights from Manchuria.

BY REV. JAMES WEBSTER.

(Concluded from p. 526 Sept. No.)

In the city of Kaiyuan Dr. Muir carried on the work throughout the war without a break, and there has been no going back. There were 18,000 war refugees crowded into the city for many months, and 4,000 of the most destitute were cared for by Dr. Muir, acting for the Red Cross and Refugee Aid Society. The women were visited regularly by the lady missionaries, especially by Miss Howie, and seeds were sown in many hearts which will doubtless bear fruit in days to come. Miss Howie has been compelled to return home on account of her health, and others will reap where she has sown.

The medical mission in Kaiyuan, under Dr. Muir, has taken quite a new start, and owing to the crowds of refugees in the city the outdoor department has had heavy demands made upon it. Excellent relations exist between the medical mission and the officials and influential citizens of Kaiyuan. The Hailungcheng district has been without a visit of a missionary for over two years. Since peace was established both Mr. Inglis and Mr. Stobie have travelled over it, visiting all the stations in turn. They have both been impressed with the remarkable way in which the native church has

maintained its spiritual life, although exiled from foreign missionaries for such a prolonged period. Some places were found cold, but on the whole the work is in a very hopeful condition. Quite recently seven men were baptised on the spot where blind Chang was martyred six years ago, and the saying has again been fulfilled, 'The blood of the martyrs is the seed of the church.'

FROM THE NORTH.

From Kirin unfortunately we had no report. Dr. Greig has been at his post all through, and all branches of the work in that great city have been carried on as usual. So in Kuanchentzu, where Dr. Gordon and Mr. Weir have carried on medical and evangelistic work without interference by the Russians.

At Kuyushu the work under Mr. Miskelly has gone on uninterruptedly; and there has been no loss by the war. On the other hand, the level of the Christian life of the people has been steadily going up. The members have built a school with accommodation for forty boarders. As the result of a weekly prayer-meeting, where missionary duty was often insisted on, two native Christians of standing offered to go out and open work on new and distant ground. One chose to proceed to Petune, on the borders of Mongolia, where as token of the success of his work, it may be mentioned that when the foreign missionary recently visited Petune, a Mongol affirmed to him that he had renounced idolatry, and as evidence handed over his idol and books of ritual. Another Christian—a colonel in the regular Chinese army—resigned his commission, and was sent to

raise the banner of Christ in Ninguta, far among the eastern hills. Within two years enough people were interested to afford the missionary on his arrival an audience of 150 men and women.

In Ashiho Dr. and Mrs. McKillop Young have remained throughout the war, cut off from all communications for many months. They have borne the many hardships of their long exile very bravely and uncomplainingly. The native church has been making substantial progress. It has been producing more men who can act as leaders and preachers. The number of enrolled converts has risen by thirty per cent. Contributions for all purposes have increased remarkably by no less indeed than 200 per cent. Rev. W. Miskelly, who has been in charge during the Rev. D. T. Robertson's absence, reports an earnest spirit as manifest among those whom we call enquirers.

"So is the Kingdom of God, as if a man should cast seed into the ground and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how."

THE MEETING OF PRESBYTERY.

There was a large gathering of native elders from all parts of the country; their presence, faithful attendance at each session, and general earnest demeanour manifesting their deep interest in the welfare of Christ's church in the land. Rev. Liu Chuen-yao, the respected pastor of Moukden East Congregation, was unanimously elected moderator. Mr. Liu has been in the West and has seen how the great moderators of the great assemblies in Scotland bear themselves, and he filled the moderatorial chair with becoming

grace and dignity. There was naturally a large amount of business to be got through, thanks to the war, and much of it of a purely routine nature, necessary if things are to be done decently and in order, but stale, flat and unprofitable.

A FRUITFUL YEAR.

But there were times when the pulse quickened and men's hearts were stirred within them. As for example when it was announced that in 1905 there had been 1,327 people baptized, and that at the beginning of the year there were 3,551 candidates for baptism on the lists. And we heard that scattered throughout the two provinces of Manchuria (Fengtien and Kirin), including churches, chapels, and rooms for prayer, there are no fewer than 270 places where prayer is wont to be made and the word spoken that gives life. I did not ask, but this number I imagine does not include churches like those of Nymphas, the meetings of twos and threes in scattered villages for petition and mutual edification. We know there are many such lights set in dark places.

EDUCATIONAL.

A full sederunt was devoted to the discussion of the church's relation to the new government educational scheme. It was very generally agreed that there were many points of identity between the church's educational ideal and that of the government, and rapprochement was encouraged. Sessions were instructed to found schools in each district and to adopt the entire government scheme, plus Scripture teaching. With regard to the

tentative text-books prepared for use in the government schools, while there was no great objection to their being used when not positively inimical to Christianity, it was thought that on the whole the text-books prepared by Mr. Wang Hang-tong, Shanghai, were more thorough and satisfactory.

CHURCH WORK.

The meeting when church life and work were discussed, was a memorable one. We heard of times of refreshing in other places, and there was an earnest longing on the part of both natives and foreigners for a similar revival in our midst. A strong life and work committee was appointed, consisting of five foreigners and as many native pastors and elders, who are to consider the things that make for the spiritual quickening and uplifting of the whole church, to take immediate action in the event of evangelistic opportunities suddenly arising, to study the trend of Chinese thought, and devise means of meeting it sympathetically, with a view, if possible, to bring it into living touch with Christianity, and generally to organise the church for further self-improvement and self-support.

ORDINATIONS.

But the great Presbytery day, to which we all looked forward, and which was an inspiration to us all, was the day devoted to the solemn setting apart of seventeen men, who having passed through the full course in the Theological Hall, and having a record unblamable among their brethren, were duly licensed as probationers of the church. The men were

suitably addressed by the moderator and the Rev. James Carson, one of our seniors, and were welcomed by the Presbytery upstanding. It was obviously a great occasion, calling forth praise to Almighty God for this truly rich gift to His church in Manchuria. And it also set the minds of the Presbytery athinking. The next step for these men will be the pastorate.

SELF-SUPPORT.

The Chinese must more and more come to the front, both in work and management, and the foreigner take a back seat. 'Tis as it should be. And very obviously it raised the question, What are we to do with these men in the meantime? How are we to employ them? If they are called to pastorates over self-supporting churches, well and good. But it is not likely that all the seventeen will get called right away. The people have to be educated up to the idea of the necessity for a self-supported native pastorate, and that means time. This important question was debated in conference by the foreigners and in meetings of the natives themselves. It ended in a manner as unlooked for as it was gratifying. After earnest discussion in a full house the Presbytery unanimously resolved itself into a Missionary Society, and a Mission Committee was duly appointed, with power to raise funds from the native church, to call for volunteers, and to send forth missionaries to distant fields hitherto unevangelized. This fine piece of work received its finishing touch, when two of the ablest and most earnest of the probationers voluntarily offered themselves as

the first missionaries of the Manchurian church. The Mission Committee held its first meeting immediately after, in order to draft a constitution, and one of the Chinese members moved that the mission field of the church should be "*Manchuria, Mongolia, Corea and the borders thereof!*" And thus it stands.

PROBLEMS OF GROWTH.

We have hitherto been THE Presbytery, one and indivisible, but the distances are so enormous, and the work is extending so rapidly, that a process of devolution is inevitable, and sessions are required within the coming months to show cause why the church in Manchuria should not be divided into three Presbyteries, viz., Liaosi (West of the Liao), Liaotung (East of the Liao) and Kirin; the three Presbyteries thus formed, reuniting as the Synod of the Presbyterian Church in Manchuria. We shall no doubt be led, rather forced, indeed, by circumstances to do something of this kind, but this will not prevent us becoming part of the future great body of Christians, which shall be known neither as Presbyterian, Congregational, Episcopal or Methodist, but whose designation shall be 'The Church of Christ in China.' And may God speed the day!

STATISTICS.

I have paid a visit to the Schedule Department and append the statistics submitted to Presbytery, with the proviso that as certain of the entries are not fully guaranteed, they are to be taken with a grain of salt. Most statistics ought to be taken in like fashion.

STATISTICS OF THE MANCHURIAN
(UNITED) MISSION.

to December 31st, 1905.

Foreign Missionaries (Pastors) -	19
" " (Doctors) -	9
" " (Lady Doctors) -	7
" " (" Teachers) -	8
Native Pastors -	2
Elders (acting) -	40
Deacons -	268
Chapels -	119
Churches -	39
Prayer Rooms -	112
Roll (1904) -	12,730
Baptized (1905) Men -	673
" " (") Women -	345
" " (") Children -	309
Total -	1,327
Received (1905) by Certificate -	419
" " (") Restoration -	48
Returned -	148
Deaths -	314
Cut off -	129
Lost -	360
Transferred -	146
Total subtracted -	949
Total Members (1905) Men -	11,584
" " (") Women -	1,269
" " (") Children -	870
Total -	13,723
Candidates -	3,551
Schools -	69
Boys -	653
Girls -	358
Contributions (31st December, 1905).	
Evangelistic -	\$2,313
General Expenses -	23,721
Schools -	1,249
Hospitals -	180
British and Foreign Bible Society -	316
Buildings -	11,542
Total.—Dollars Mexican -	39,511

Pei-tai-ho. Missionary
Jottings. 1906.

We discovered this summer that Pei-tai-ho is one of the nearer retreats for the rest seekers of Shanghai. Through the enterprise of the Chinese Engineering and Mining Co., passengers were landed in Chin-wang-tao forty-eight hours after leaving Shanghai, and reached their cottages at Pei-tai-ho four hours later.

The Chinese summer conference, which was so conspicuously profitable in 1905, was omitted this summer, much to the regret of both missionaries and Chinese in Chihli province and in Manchuria.

Dr. Howard A. Johnston, of New York, delivered a series of twelve addresses on the general theme—Stepping Stones to Power—which were a source of refreshment to the workers of many societies.

At the annual meeting of the North China Tract Society special mention was made of the need of a secretary to devote his entire time to the interests of the Society, and plans were made to secure the salary for his support.

The committee engaged in preparing a translation of the New Testament in high *Wen-li* finished their revision and are now ready to present their completed work to the missionary public. All the members of the committee present this summer: Rev. Drs. Sheffield and Wherry, of North China, and Rev. Messrs. Lloyd, of Foochow and Pearce, of Hongkong, contributed effectively to the preaching and prayer meeting services of the community.

A meeting was also held for the discussion of the tentative mandarin version of the New Testament now approaching completion, copies of the Gospels of which were in the hands of most who were present. Unfortunately some time was exhausted in discussing related matters and too little remained for such a consideration of this most important work as its importance demanded. The faithfulness of this version to the original was commended and some felicitous translations were noted; at the same time certain expressions which, while accurately expressing the sense, were thought to fall below the dignity of both the Greek original and of the Peking version, were pointed out and deplored.

The chief interest of the month of August centered in the meeting of the North China Federation Council, representing more than four hundred missionaries. After some profitable discussion, in which conservatives and progressives expressed their views fully, a strong representative committee was appointed, which on the following day presented a scheme for the constitution of a Divisional Council for North China, which was adopted with practical unanimity. Its chief features were these: One delegate, foreign, and one Chinese from each province in the division, irrespective of the number of converts in the provinces; then, in addition, one foreign and one Chinese delegate for every two thousand converts in the

province. The practical outcome of such a plan would be one foreign and one Chinese delegate for Kansu province and the same for Shensi and sixteen for Shantung, with other provinces ranging between.

The formation of the provincial Federation Councils was left entirely to the missionaries of each province to determine.

It was voted to hold the first meeting of the North China Divisional Council in Pei-tai-ho in the summer of 1908.

These, together with a successful meeting of the anti-foot-binding socie-

ty, which was able to report progress; a meeting of the North China Educational Union, at which it was declared that the Throne had promised to present Imperial diplomas to the graduates of the Union Medical School in Peking; the annual meeting of the North China Presbyterian Mission, and of many committees from other bodies, subtracted from the restfulness, but contributed to the interest of the summer months at this surprisingly healthful and inspiring spot where hills and seas conspire to rejuvenate the wearied worker.
J. W. L.

Diary of Events in the Far East.

May, 1906.

26th.—At Nanking the Central Synod of China of the U. S. A. Presbyterian Church, North, and the Kiangcheh Presbytery of the U. S. A. Presbyterian Church, South, united to form the Wu Sang Synod. (See Missionary News September).

July, 1906.

5th.—Sudden storm which capsized houseboat in which Rev. D. MacGillivray and Mr. Robert Law were returning from Mohkanshan. Mr. Law was drowned but Mr. MacGillivray saved.

13th.—Return of the Travelling Commissioners from abroad.

Dr. R. J. J. MacDonald, Wesleyan Mission, Wuchow, murdered by pirates on the West River.

14th.—World's Chinese Students' Federation, recently established, starts an Anglo-Chinese paper.

16th.—Shanghai-Soochow-Wusieh railway opened.

24th.—Disbanding at Changsha of committee for relief of sufferers from the Hunan floods, which began in

April; the water being at its highest 5th May, subsiding only many weeks later.

September, 1906.

1st.—Decision of the Throne to grant Constitutional Government to China in the near future.

18th.—Typhoon at Hongkong, with enormous loss of life and damage to property. Bishop Hoare drowned.

20th.—Imperial Decree against opium.

Since the abolition against opium the poison has spread through the country until it is almost over all China. Those who become addicted to the habit are known to have wasted their time, neglected their trades, ruined their constitution and even squander their property, because of it. For the several tens of years since this condition of things China has become poorer and poorer every day, and it makes us deeply indignant to speak of this matter. As the Throne is now determined on the cause and on reform, it becomes incumbent upon us to exhort our people to stop the pernicious habit, pluck out this cancer which is eating deep into our bodies and strive for an era of physical strength and harmony. We, therefore, hereby decree that a limit of ten years be given from date to entirely get rid of the bane of opium smoking, and we hereby further command the Council of State Affairs (Ch'engwuch'u) to consider measures about the future strict prohibition of the habit and the planting of the poppy plant throughout the Empire, and report the same to us for approval.

Missionary Journal.

BIRTHS.

At Kuling, 9th July, to Mr. and Mrs. T. D. BEGG, B. F. B. S., a son. (Norman Darroch).

At Mien-juh, Szechuan, 22nd July, to Rev. Dr. and Mrs. W. SQUIBBS, C. M. S., a son (Walter Edward Wray).

At Wuchang, 13th August, to Dr. and Mrs. C. E. SOMERVILLE, L. M. S., a son.

At Taichow, 17th August, to Dr. and Mrs. S. M. BABINGTON, C. M. S., twin daughters.

At Kuang-ning, Manchuria, 27th August, to Rev. and Mrs. W. HUNTER, I. P. M., a daughter.

At Soochow, 28th August, to Rev. and Mrs. C. G. MCDANIEL, S. B. C., a son (Charles Yates).

At Mohkanshan, 28th August, to Rev. and Mrs. F. W. BIBLE, A. P. M., a daughter (Alice Frances).

At Swatow, 14th September, to Rev. and Mrs. A. S. ADAMS, A. B. M. U., Hakka Mission, a son (Ronald Weston).

MARRIAGES.

At Kuling, 29th August, Dr. W. A. TATCHELL, W. M. S., and Miss MARJORIE MARKWICK.

At Kobe, 6th September, Mr. PERCIVAL J. LAIRD, C. M. S., Hunan, and Dr. EMMA A. PERRINE.

At Shanghai, 7th September, Rev. J. W. BRADLEY, M.D., and Miss A. JUNKIN, both of A. P. M., South.

At Chefoo, 10th September, Dr. EDWARD F. WILLS, L. M. S., and Mrs. SHIPWAY, B. M. S.

At Shanghai, 18th September, by Rev. W. S. Faris, of Ichowfu, Rev. ALBERT HERMAN BUTZBACH, Evangel. Asso. of America, and Miss LORA CATHERINE MINCH, of Hoopole, Indiana; also Rev. ERNEST KELHOFER (Evangel. Asso. of America, and Miss MARY ELLEN BRAUN, of Crediton, Ontario.

DEATHS.

At Chien-chow, Shensi, 18th August, Mrs. C. J. JENSEN, C. I. M., from puerperal fever.

At Peitaiho, 25th August, Dr. J. L. WHITING, A. P. M., Peking. Accidental drowning.

At Chefoo, 8th September, H. W. SPARKS, C. I. M. Accidental drowning.

At Hongkong, 18th September, Rt. Rev. J. C. HOARE, D.D., Bishop of Victoria. Accidental drowning.

ARRIVALS.

AT SHANGHAI :—

27th August, Miss ELIZABETH BEATTY, L.R.C.P. S.E.L.M., for Irish Presbyterian Mission.

29th August, Rev. and Mrs. JOHN GOWDY, Rev. E. C. JONES (all M. E. M. (ret.))

1st September, Rev. and Mrs. J. M. BLAIN, A. P. M., South (ret.); Mr. and Mrs. E. L. FORD (M. E. M.); Miss M. C. HARTFORD, M. E. M. (ret.); Mrs. J. R. WATSON, E. B. M. (ret.); Rev. I. DAHLEN (ret.), Miss MARY ANDERSON (ret.), Rev. and Mrs. T. L. EKELAND, all of American Luth. Mission.

11th September, Miss L. C. MINCH, Miss M. E. BRAUN, Dr. F. C. KRUM-LING.

20th September, Dr. and Mrs. G. F. FITCH (ret.), Miss E. S. LANMAN, Mrs. W. S. FARIS (ret.), Rev. T. J. PRESTON (ret.), Rev. and Mrs. W. S. ISETT, all of A. P. M.; Miss MARTIN, M. E. M. (ret.); Miss CRUMMER, A. P. E. C. M. (ret.); Bishop and Mrs. SPELMEYER, M. E. M.

DEPARTURES.

FROM SHANGHAI :—

31st August, Miss KIRBY, C. E. Z. M., for England.

1st September, Miss L. McHose, M. E. M., for U. S. A.

4th September, Mr. THOMAS SIMMONDS, C. M. S., for England.

12th September, Rev. and Mrs. R. E. MACLEAN and family, M. E. M., for U. S. A.

16th September, Miss I. A. ROBSON, C. I. M., for North America; Miss G. WYKOFF, A. B. C. F. M., for U. S. A.

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General Committee Young Men's Christian Associations

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